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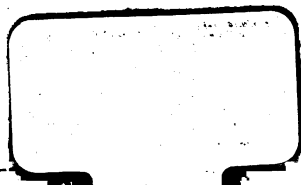
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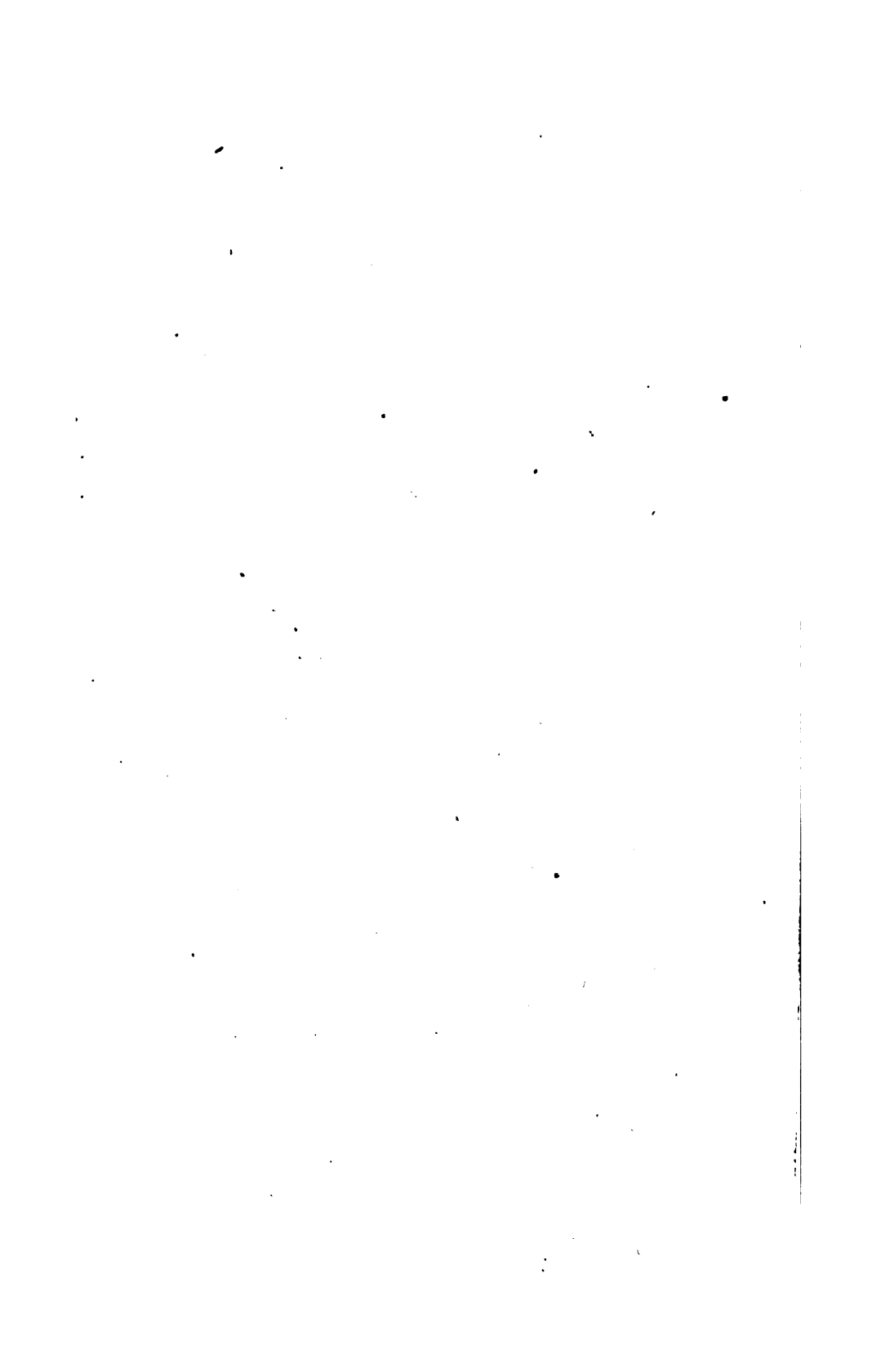
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THE
THEOLOGICAL REASONER,

OR THE

Mysteries of Divinity

EXPLAINED,



BY A

CHRISTIAN FRIEND TO TRUTH.

LIVERPOOL

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PREFACE.

AFTER the lapse of many centuries, there has been much increase of knowledge, in various branches of learning; amongst which that upon divine subjects has had its proportion. But it is to be regretted, that the increase in knowledge has not been equalled by the practice of mankind in life: hence the major part of mankind do most decidedly evince their awful abuse of the inestimable possession of understanding, in the gifts of God. And while some thus give testimony of their improper use of the knowledge the Lord has given them, others, thinking themselves wise in a measure above their fellow-creatures, do renounce both the means of divine instruction, and are wicked in their conduct; these are of all characters the most in danger of destruction, and the most pernicious to the cause of God in the world. In the bulk of mankind there are those, who knowing the happiness attendant upon a knowledge and practice of the divine will, wish to know and do more of the heavenly commands, to their own happiness and the glory of the Almighty; these are as eager to promote the glory of the Eternal God, as the profane are to despise and impede it.— And that the righteous may grow in knowledge, piety, and usefulness, I have undertaken to represent the most important divine subjects in as correct a view as possible, according to the infallible principles of reason and the divine word. To the intent that the same may have its proper end, I will here remark, that many have fallen into erroneous and pernicious ideas, of it being proper to place their belief and confidence upon the sentiments of those only, who have acquired a knowledge of various tongues or languages: to these I reply, that languages are only the means of expressing the same subjects to different people; and could all the tongues in the world be known, nothing more could be, then to know and express the subject or subjects to be so signified, in the diver-

sity of languages. Thus any one subject of conversation or writing expressed in the English tongue is the same as when it is expressed in various other languages; and in this case one subject thus spoken in other languages, is as much understood in our language as in the others; and that without any alteration of the one subject, though spoken in different ways. This therefore being the end of languages, could we know divine subjects in all the tongues in the world, they would be precisely the same as being known only in the English tongue.

It is certain, that without a knowledge of various languages, there could not have been translations of the holy Scriptures, in those various tongues; nay, we could not have had them in our language, since it is the case that the originals are Hebrew and Greek chiefly; but the Scriptures having been carefully translated into our tongue by almost numberless persons at different times, we have them in as correct a manner, as if we knew all the languages of the earth; and the translations of the divine word to this time amongst different denominations, are found to be in no way different from each other in any thing of any moment, yea, all have one meaning as near as possible (which I shall show in my remarks upon their translation, by various denominations, when stating their continuation down to this present time) and having been so well translated, we have a sure representation of them in our tongue, on which therefore we may depend, and from which we may have as certain a knowledge as if we knew a thousand different tongues by which to express them. It is not, therefore, to be thought by any, that he who saith the most in different manners of speech is to be depended upon more than he who saith the same in one language only; but one is as much to be depended upon as the other, both having one kind of subject, expressed only in different ways to different people.

All mankind, however profane, of any nation in the world, do allow that sound reasoning of or for any thing, is that on which all do act in every certain manner, and to any certain

end; hence none will for one moment believe that which appears repugnant to reason, though it is spoken in various languages: it is the reasonableness of any thing that becomes the basis or foundation of credit or belief, and not any number of modes of expression.

The good and biblical mind will always see more certain cause of dependance on the holy Scriptures than on reason, because on many subjects when reason becomes baffled, the Scriptures stand in sound instruction; but to all who place their greatest dependance on the testimonies of holy writ, reason is also a dependance; hence they will make reason a touchstone, in many cases of Scripture, to know whether they are sound; so that to the best and rational, reason did Scripture become the united and infallible guide of life. I must therefore, and from a firm persuasion of the same, say, that there is nothing under the sun in the firmament, that is certain, but the testimonies of reason, and the holy Scriptures; on these two therefore, reader, with all confidence, place your soul and the body for their proper guide, in life, death, and unto eternity.

I am aware that the latter of these dependencies, namely the Scriptures, have had, and now have, many opponents; and they therefore have need of much more defence, than they hitherto have had by any of learned and good. In opposition to which revelation some have been bold to believe, and aver as far as they could, that there is no God, making it appear in the world that by some mysterious way, all things came by chance; these persons are denominated atheists, whose conduct in this case is enough to make the blood of a person chill in its veins. Others who are opponents to the same Word, strike at it by averring that God could not, nor did give any revelation to mankind in any such a way or kind: thus, although such like pretend a belief in the existence of a creative and supporting being, yet they presume to deny the revelation of the Scriptures as from that God: these are denominated deists, who are in no case less pernicious to

divinity and the good of mankind than the atheist. Others will as presumptuously deny the divine origin of the Scriptures of the Old and New Testament, owing to a due knowledge of them being absent; though from various readings they have every reason to believe them; yet because they have found in them mysterious and apparently contradictory subjects, they have so disowned them: thus the inspirations of the men of God have been denied, notwithstanding their divine nature and force, through their antagonists not using the proper means of knowing the difficulties, with which they have been and are more inclined to find some fault, when they ought to study and invoke the divine aid for a right knowledge and use of the same. Without mentioning names I will further notice that some who have and do pretend a belief in the one great cause of all good, and in the gift of an inspiration, will at the same time discredit and oppose every idea or teaching of the divinity of Christ, the existence of the Holy Trinity in one God, the immaterial and immortal substance of the human soul, the resurrection of the human body, yea, many more of the fundamental doctrines of the Scriptures have been, and now are as positively renounced as they can be. There are those who aver a belief of all the doctrines of holy writ, but seem to give many scriptures in the Old and New Testament different meanings from those which other divines represent; those are them who spiritualize almost every subject contained in the Scriptures, yea, even those subjects which are as distinct in their meanings from figurative and spiritual speech as possible; and thus strain their meanings to what is wrong.

Now since it is plain to any observing mind, that there are to this day such as the aforesaid in the world, it is of the first moment to represent and defend the truth; that the sincere enquirer after divine truth may know and promote the same. Certain it is, that no two opposite things can be both right to one purpose; for while one is proper, the other being opposite to proper, is at once wrong in its own nature: thus, in refe-

rence to so many contrary notions on divine rights, it plainly appears that all must be wrong but one body of divinity, which is from God alone; for in so much as any one revelation is right, the others which are taught in deviation from the right one, must in their own nature be wrong, as far as they so differ from the revelation or body of divinity, which only is right. "All therefore of the aforesaid contrarieties or differences are absolutely wrong, so far as they so differ from the one proper revelation. And now what shall I say in reference to these contending persons? They cannot be in the way of salvation, when they more or less oppose many doctrines, some of the most import, and that with perfect understanding and opposition to every means of knowing better.

"Did these characters so believe and teach from a want of the means of understanding otherwise, then their state would be very excusable; for it is most decisively clear in many writings of the Scriptures, that they who have been and are unavoidably ignorant, are as excusable to be treated of God. But again I declare that they who are in the power of knowing better cannot be saved while in such a state, because God will not have his cause and glory and honour impeded. The unbelievers must first know before they will promote the will or cause of the Almighty, in order to their glorifying God and obtaining his salvation: and oh! to you, reader, whom I hope the Lord has taught to possess and do his will, I will say that your continuation in the divine approbation is much dependant upon the reception and promotion of any additional light which God has been pleased to make manifest in any way, remembering that you are not to be still or inactive in his work, but to officiate according to your talents and opportunities, as God himself is pleased to wet by his spirit. Do not think that you know enough!—you will find that you know very little.

The major part of the world are out of the way of a right belief, as I have already said, and they are sure therefore to be out of the right way of present, future, and eternal safety from destruction; and can you say that you have knowledge

of argument sufficient to gain them; or that you have no need to act towards them? No: since they live in a world in which knowledge has increased, and yet are repugnant to those doctrines taught as essentials in themselves, and for our salvation, you are under the greatest tie to use every persuasion of words, as well as holy deportment and conversation, for their salvation. Not only are you obligated to embrace and use every knowledge for the salvation of others and your own welfare, because of the importance of other goods, but also by the positive command of God, as is plain in Isaiah xi. 9; Habakkuk ii. 14, 22; as also is declared in the New Testament, St. Matthew's Gospel, v. 16; Acts of the Apostles, xix. 8; and first Epistle of St. Peter, ii. 15; thus both by command and example, light and knowledge must be embraced and circulated in order to do the divine will, without which it is plain it would be disobeying him, and thereby a loss of your own salvation. The present and eternal welfare of others, of yourselves, and the glory of the one eternal God, demand reception, improvement, and circulation of every divine light of knowledge and argument, as well as good conduct.

Having thus remarked the several chief erroneous sentiments, and conduct of too many in the world; the personal danger all such like are in; the imperative command and demand for all such persons to recant, and embrace the truth; your duty as christians to embrace and promote divine light and truth, both for their good, and your doing the will of God. I now state that I have presented the following production on these subjects which have been so alarmingly denied, by some wholly, and by others partly; and in my procedure I have avoided as much as possible all ambiguity in difficult words and useless quantity; having made use of plain terms in our language, and brevity. And that all the good may be done which is intended by this work, read it well, and always mind to read the whole of any one subject, in order to have the full meaning; for if you only read a part of any subject you only have part of the meaning, and thereby lose the sense of the subject.

so unread. As a stimulus to a due consideration and promotion of the contents of this work, let remarks thus take place: namely, that all attainments in any wise or kind are far inadequate without those of divinity to promote or establish the personal and collective happiness of mankind, the good and safety of a nation, and the will and glory of God; all which coming to pass, is the most sincere prayer of a

Christian Friend to Truth,

THE WRITER.

Theological Reasoner, &c.

SECTION I.

The testimonies of a first cause of all beings, namely God, from the light of nature.

First,—The existence of all beings in their respective kinds, denote that there must be a being who produced them into existence; for all evidencies of the most minute sort declare, that nothing must produce nothing; hence without a something of a certain kind, nothing of that kind can remain: there can be no branch without a stock or stem; no fruit without a tree; no stream without a fountain; no effect without a cause. Thus all nature have ever declared their origin from their preceding cause. Upon this principle therefore it appears, that after any retrogression till the mind be lost in the chain of connection, that there must have been a producing cause; otherwise it would be making existences out of non-existence, which at one glance is quite absurd: and as it thus clear that there must have been a creative cause of all, before they could have had being, so it is clear that the being by whom all were produced must have had being before all others; and that he therefore was before all existences, and therefore above all; who being denominated the God, is God over and above all beings.

Secondly,—All visible beings are as dependant for their continued beings, as they were upon their kind for their last cause of beings, and therefore can no longer continue in being

than they have their supplies of support; yea, all, both animate and inanimate can have no life or being beyond their supplies from the earth, either directly or indirectly; and the earth is dependant on man for its supply of plants, seeds, and cultivations; the fish also are dependant upon water for their continuation.— Thus all comprehensive beings are dependant for their beings and productions; nor do they therefore manifest any self-existent qualities, but are thus dependant upon each other. And as all are alike dependant, one of such beings could not have created the others, nor itself; they therefore owe their cause and support to, and dependance upon, an independant being, who is known by the Almighty God, &c.— Moreover, the dependance of all beings upon God is as clear from the impossibility of any being able to live at its own command; since it is clear that all, the most flourishing, yea mankind themselves, who are above all in wisdom and dominion, are not able to live at their own wills; but must die; the contrary of which would be the case if they were independant, for then they could live at their own pleasure, according to their independance: the same is as clear of the heavenly bodies, since they can only exist in their limited distances from each other, and their limited orbits; and are thus dependant for their sphere of actions or motions. And as they all thus declare their absolute dependance, so there must be a being on whom they are dependant; since there must always be a being on whom any can depend, before any such dependance can take place: and that Being being denominated God, is the God on whom all beings do depend.

In the third place, it is as clear from the fore-

going what God is in himself, as it is, that he existed before all things or beings, as their creative cause and support, and contrroller. Thus, as kinds depend upon kinds for their being, and depend upon the higher orders of creation for their order and support, none of which could have been had there been no existence before. So all at their first existence were dependant upon a substance, otherwise they could not have been; because it is an eternal impossibility for any something to have come from nothing, the one, nothing, being contrary to something; and that substance from which all came (as much so as kind comes from kind) was the will or power of God over all, as aforesaid: God therefore is an uncreated substance, from whom all substances came. I would, by the way remark, that I have too often read and heard it said, that all things came from nothing, which has been a great tool in the hands of the atheist; for he has very properly observed, that in all united nature it has ever been clear that nothing could produce nothing, not something. This being an error should ever be avoided, by declaring all existences did not come from nothing, even by the God of all, but that they were produced by and from his undeniable substance, as that something from which all things came; therefore I again say that all beings came from his unseen substance, who, by his infinite goodness has made all beings—some to be seen only, and others to be felt and used; he therefore is a real substance, though not seen with our eyes.

Fourthly,—God is not only a substance, as just stated, but he is also an uncreated substance; for as aforesaid, the Being who was before all so as to create and support all, could in that case have none before him, otherwise he

would not have been the first; and having none before him, none could possibly create him; he therefore is the uncreated substance of all substances.¹ It is evident from the foregoing God is eternal too with uncreated existence; for he who had none before him, but who therefore was and is the first of all existences, must be not only uncreated therefore, but also eternal; since to be uncreated is to be without beginning, which is therefore without any date of being; and which is the true nature of the meaning of eternal; God therefore is both an uncreated and eternal substance.

Fifthly,—God is as evidently omnipotent as he is an uncreated and eternal substance: for a being who never had a beginning, but who is eternal; and who created and supports all possible existences, must in that case have power over all; otherwise he could not have had them under his power to form them into existences; since it is, as ever has been clear, that no known being can form or produce mechanical substance without power so to do, by their being below the dominion or power of the producer, but who denotes power adequate to make into form by the act of doing so; and to form into existences all possible beings, denotes all power over such existences in the act of forming them; and all power over all is all might over all; and all might is the true nature of the meaning of omnipotence; God therefore is almighty or omnipotent also.

Sixthly,—God is as evidently unbounded or infinite in knowledge or wisdom, as he is an uncreated, eternal, and omnipotent substance; for he who produced all beings, and supports them in their respective kinds and order in all space, must know the said kinds and

orders; since it is clear that no being can produce any thing from others without knowing such intended productions in their kind or order; and to produce all possible beings into their respective kinds, of order, beauty, extension, solidity, and use, with the distinct order and diversified number of them, is an evidence of a knowledge over all in the act of their existence, qualities, order, and number; and to know all beings everywhere and in any wise, is to have all knowledge; and to have all knowledge is to possess unbounded knowledge, which is the true nature of infinite knowledge or wisdom; God therefore is infinite in wisdom also.

Seventhly,—God is absolutely one distinct substance, as is evident from all the foregoing; for the possession of an uncreated substance is independant existence of all numbers and duration of existences; and such independant Being is superior to all others, and being superior to all others, there is none of all like such a being. Thus then God is one unequalled Being, by being superior to all others; one superior Being, by being independant of all others; one independant Being, by being alone uncreated; and being alone uncreated, denotes one only independant God.

Eighthly,—Nor can there be two eternal, much less more; for the possession of eternal existence, being existence without beginning, such existence could never be confined to time nor date, nor place for being, having no confinement in any way, nor by any being; then it follows, that such being must be in itself above all others in duration; and being above all others, no one of any beings could have an equal duration; and not having the same duration, it becomes short of the duration of that being who

is uncreated and eternal, which being short of the eternal Being, leaves him only eternal; God therefore is the only eternal God, nor is there therefore any other eternal being. The same is as clear from his omnipotent power; for he who is omnipotent, as aforesaid, must have power over all in the very nature of omnipotence; and having power over all, then none has equal power; and none having equal power to such a Being, he only has all power: thus therefore the Lord is one only omnipotent power.

Ninthly,—Indefinite wisdom bears its testimony to the same purpose; for to be infinite in wisdom is to have all possible knowledge, which is to have all beneath the notice or knowledge; otherwise the capacity could not receive that understanding; and all being below that knowledge, then such knowledge is above all; and being above all, he only who possesses such knowledge is alone infinite in knowledge: God only therefore is infinite in knowledge or wisdom. From all the foregoing it is most clear that there is only one God, who created all beings by his own substance, and who is alone self-existent, eternal, omnipotent, and infinite in wisdom; by whose perpetual power all beings have their support in existence.

Tenthly,—The existence and active dispositions of God towards the beings that he has formed of his powers, as aforesaid, is as clear as his mentioned perfections, namely, his absolute beneficence or goodness; for in the range of creation there are those existences which are solely for the good of his animate creatures, especially for mankind; yea, they have their respective uses, to all the senses of individuals, who are the subjects of such useful creatures; and since it is clear that nothing, either good or

bad, can have being without a cause of the very same sort, then it follows that as the effect is, so is the cause in its identical kind; it being the case therefore, that as the cause is, the effect is also; which being of any known kind or use, do thereby declare the same kind of a cause: thus nature being suitable for every beneficent or good purpose of living creatures, is an evidence of a beneficent or good nature or disposition of God, the cause of that nature; God therefore is good in himself towards all his living creatures. There are also those beings in creation, which are to the impediment of health, and to the destruction of corporeal life; but those beings are further demonstrations of his essential good nature, which disposeth him to be actively beneficent or good towards his creatures; for as when he made all things there could be nothing but good in their own kinds, coming from a good cause; so afterwards there must have been some offensive cause or act from the beings formed, before he could (being good in himself) expose to any such impediments or punishments of such offending creatures. And such exposure to dangers and punishments for offence, do also indicate that God is good, without any countenance of bad by transgression or offence; or he would not have had any cause for such deviations from the established good or happy end of the subordinate creatures to the intelligent ones; because had he not had such good, evil would have accorded with him, for which he could not have produced any thing as past and present punishment, through not having any offensive cause of such punishments; which punishments or exposures to misery therefore, are decisive omens of his aversion to bad or evil, or offence, which dis-

agrees with him. And thus it appears from the state of some of nature, which is afflictive, that God is really and unchangeably good in himself and acts, who cannot therefore suffer any alloy, so as to countenance offence; but who exposes to punishments, even in nature, by which the said good is decisively clear in opposition to bad. It is easily perceived, that by the good in God and his acts, as evident in both nutritious and supporting with afflictive nature, I mean his essential holiness, or good of holiness; for it is a self-evident fact, that all corporeal acts, or good from being to being, as well as those which are of good to the mind, are nothing less than so many moral acts of good, which are the opposite to sin; and such moral acts are so far the effects of that in the heart, which is an essential part of holiness; and every opposition to bad, by punishments, is so much more an evidence of irrevocable good or holiness; thus, as applicable to God all the good of nature to the living intelligent beings; and the afflictive part of nature do most decisively represent the eternal good or holiness of God, in which that good towards his creatures dwells; God therefore is truly and absolutely good in himself, and to his creatures.

Next.—Mankind are additional evidences of the holiness and moral good in God, and his aversion to, and punishment of sin; thus, as follows, it already is clear, that mankind are one dependant effect of the one cause of that effect; and that as an effect denotes the true kind or dispositions of the cause of such effect, so the cause is positively known thereby in its true dispositions: mankind, however vile and profane, do manifest some faint omens of moral good in one or another way;

this as an effect of no evil cause—is an effect of God, the good cause; and being an effect of him, it at once shows him to be good or holy in his nature and works. The disposition of mankind to punish those acts which they consider sins against themselves, show also the same good in them from God; since to be opposed to crime or bad, is at the same time to be disposed to good, for the disposition is always one way; therefore when it is opposed to one act it must in that case be disposed to the other; thus, therefore, the opposition to crime in mankind, in any degree, is an evidence of good; which having come from God, bears its testimony of the good and righteous nature of him, the source of such good, who is the one God; and who establishes his holiness by such evidences of aversion to, and punishment of sin.

Finally,—The immutability of God in his nature, is decisively clear; for God, comprehending in himself an uncreated, eternal, omnipotent, and infinite knowledge, with every such existent qualities, can know no possible change from what he is, in such qualities and holiness, since it is self-evident that being uncreated, there neither is, nor was at any period, any one from whom he had his being, through which he can have no other kind nor qualities besides those he has in himself; and being eternal in what he is, he is therefore without any possible beginning, and can have no end therefore; for having no beginning from any being or date, none could nor can command his continuation in existence to any limited time; and as it regards himself being uncreated or eternal, then he could have no more at any time than he had from eternity, otherwise it would be a beginning or creation so far as there was such an addition to his

person ; and having had no beginning at any period, all his qualities or kind of real existence in themselves, possess nothing but existence or life in their absolute kind ; and having nothing but life or existence, then such qualities have no kind of non-existence, being in their kind just opposite, and having no possible qualities of non-being, they therefore cannot decay into non-existence, which is no being, or out of life, and thus being void of lifeless qualities, it absolutely follows that what he has been, and now is, he must always be : God therefore is unchangeably the same, from all eternity, and must remain so.

His omnipotent power unites to the same purpose ; for omnipotent power in its very kind can have no higher power, to debar or contract existence, and having no higher at any time, it follows, that none can interfere in any way to the alteration or destruction of existence belonging to such omnipotent power, nor can such being or power be diminished, nor destroyed by the being himself, because that would be contrary to his living qualities only, by decaying and dying ; but being of existent qualities they are opposite to any small destruction, which would be non-existence so far as destroyed, and being opposite to any least non-being, then that power once self-existent must remain so, and that, as aforesaid, being omnipotent, must remain so ; God is therefore unchangeable in his power also. The same is as evident in reference to all the other perfections of Deity, since he is above all possible beings, none can impede or destroy any one of his qualities, nor can any one be destroyed by himself, because he has no perishable qualities, and therefore is opposite to the least non-being.

what he is therefore in himself as possessing wisdom or knowledge of all, in all space, and as possessing goodness or holiness, so he was, and must remain, as aforesaid; God then, from the very evidence of reason upon nature, appears an uncreated, eternal, omnipotent, all-wise, and good or holy substance; who is absolutely one in himself, and immutable in all perfections.

SECTION II.

Having thus proved the being and perfections of a God over all, I now proceed to give evidence of a Law or Revelation of his Will, having been given to mankind, and shall prove that the writings of the Scriptures are the complete united Revelation, that he has given us.

The whole of existences that have any understanding evidence their capacities to know, and obey according to such understanding; hence the ox knows and obeys certain commands of its master, the ass, the horse, yea numberless creatures have their evidences of this kind, and without a certain mode of ruling all sensible creatures, it is very plain that no proper purpose could hitherto be answered; and it is as plain, that since such dispositions to receive and obey any commands peculiar to themselves, came from the Creator in the formation of such capacities, who is, as already proved, infinite in wisdom, that he could not give such dispositions for no purpose, but did first give them to answer such like ends of obedience, otherwise the gift of them would have been for no use, which would have been folly

of maintaining the good and happiness of his creatures, and the dignity, honour, and holiness of himself; and as it has ever been wise to adapt all things to the power of the individuals, and that in order to the best end designed thereby, God, who has ever been unbounded in his wisdom, would according to the end of wisdom treat his creatures; according to their power of perceiving and obeying his revelation in order to answer the end to himself and creatures, that thus the best end might be answered by so doing. That revelation having been given to be received by the capacities of individuals, according to the rules of infinite wisdom, who could not, being so wise, give it otherwise; and having given that revelation for the outward as well as inward obedience of life, it therefore must have been suited to all the obedient powers of mankind, and thereby it was a law or revelation to the whole being of that species.

This leads me to say, that the revelation was given to the senses of the species of mankind; for those only have ever been the medium of knowing any thing. First, our species have ever felt, smelled, seen, and heard, before they could possibly have any understanding to the mind, of any outward thing. The understanding we have had at any time of the laws of nature, and of the nature and dispositions of the God of nature, as aforesaid, has been seen by our eyes, or heard of with our ears, before we could understand or reason of them; in like manner, the revelation given by God, according to his disposition so to do, as evidenced in the dispositions of mankind and their acts, was a revelation to the eyes, ears, or feelings of the heart besides the hearing of the ears, and the seeing of the eyes; since it has ever been the case that things that

are seen, must have been represented to the eyes; and things that are heard, must have been represented to the ears; and things that are known to our minds, must have been impressed upon them. Thus the outward senses of individuals were the only means of a knowledge of the objects without; and the inward feelings of the heart the proper means of knowing internal or spiritual impressions of spiritual objects.

Now God gave a revelation according to the declaration of his intelligent creatures, by them doing so from the disposition of God in them, who, I say, must have given one being his disposition, by which he, as well as every other being must act; yea, his disposition, his determination, his will, have ever been one, and his will has ever been his commander, according to the true nature of a will in the mind; and having been his will or disposition, which in its nature is a commander to action, then the act of giving a law to the powers of man's body and soul did take place by that will of himself. Thus therefore God has really given a revelation to his creatures for the purposes already mentioned, because it was his will or disposition. Now, as it positively appears that from past and present evidences of the legal dispositions and acts of intelligent beings, that God also willed and therefore gave a law or revelation; it now is my business to show the true revelation as from him, who is perfect in all his possessions.

I presume that none will for a moment deny that two evidences and purposes, being both alike, could come from two different causes, as cause has always the same effect, and two of the like evidences must have been therefore from one origin; the evidences of all proper inanimate,

animate, and rational nature, bear their testimonies of a creative, supporting, eternal, omnipotent, all-wise, and holy Being, who therefore demands the reverence, honour, and obedience of all; and animate rational nature manifest traces of dispositions to govern by commands, to punish for crimes, and thereby to maintain peace and order, and so far happiness with the glory of God, whom many can see in nature; and hereby is an evidence of God having given a law of his will. All evidences of nature, animate and inanimate, have and do tend to the honour and glory of God, with the good and the happiness of mankind. The revelation or code which makes known the revelation of the very same, and which tends to the very same reverence, glory, and honour of God; the good and happiness of mankind and the lower part of the sensible creation, is in its own contents at least as instructive and useful in every point as all nature, and therefore as good in the aforesaid respects; and as there has never been hitherto any but one source of all good, then the revelation of good in all nature, and in any kind, could not be from one, and the revelation or code book be from another; for that would be making two distinct causes of the same good, which is quite contrary to all evidences of a first cause of all good; and being only one first good to mankind, when at any time one collective demonstration of that which tends to good in any way is known to be from God, the only cause of such good, the same becomes an evidence of another equally good having come from him too, since I say there never was any cause of any good but one, namely God. Now I am led from the plain evidences of similar effect having had similar cause; to declare the revela-

tion called or denominated the Holy Scriptures, and first begun by Moses, to have come from God, because they do most plainly declare all that nature inactive or active could declare at any point of time from now to the creation; and thus if there could be no more evidences of the Scriptures having come from God, the undeniable union of the evidences, in the use or good of nature and those of the holy Scriptures, prove that the same Scriptures did either directly or indirectly come from God, he therefore is still the origin of the said revelation to mankind. I need not bring quotations from the Scriptures to prove their testimonies of the same kind with those of nature, as aforesaid, since the reading of them in almost any place will evince this. However, in the course of my defence of them, from many allegations which have been placed against them, I shall in so doing prove all the affirmations I have made to be sound and true of them, as a code of divine laws, or a revelation of his will to mankind, from their first to last sayings.

By so defending them as the word of the Lord to all his creatures, they will be freed from every obscurity cast upon them by such as would rather explode than believe and obey them, but who thereby will have no cause to glory against them, by their being proved to be the revelation he has given to our senses and minds, by means of our forefathers, who had them by words immediately from himself, his angels, and by the holy spirit, for their foundation or rule of life and salvation, by obedience as they teach; or for their condemnation and ruin upon a neglect of them; and which are as much a present foundation and rule for us in those respects as they were for them.

In order to further prove the Scriptures to be the true revelation from God to mankind; the deliverance of them from obscurity is absolutely requisite. In doing the same I shall notice as follows:—

First,—That they who wrote or promoted the Scriptures were truly men of God, and therefore would deliver the truth as from him,

Secondly,—Prove that there is not one real falsification of them, as a body of inspirations and teachings from God to the writers, and from them to us; and that, by answering the whole of the apparent difficulties by apparent contradictions which appear in them.

Thirdly,—I shall show the positive preservation of them from age to age, until the present time, by various nations, into whose languages they have been translated; and thus the whole will prove them to be the present and future proper guide of life and salvation, as well as they were so to all our predecessors or forefathers.

Fourthly,—that their whole contents relative to mankind are such, that positively declare them soundly good or righteous, and that they therefore must have had a good source, who alone is the one God, and through which they are truly an effect of him, and which therefore are his words to us.

First,—They who wrote and promoted them were men of God; the first of whom was Moses. This man, it appears, was as opposite to any stratagem or deceit as man could be; his remarkable preferment and appointment is a proof of this. He, after being signally preserved from death commanded by Pharaoh, Gen. ii. 1 to 10, was providentially led to Midian to one Jethro, whose daughter Zipporah

he married, and from where he had his call and command to go to deliver the Israelites from the bondage of their oppressor in Egypt, and that under every difficulty : there was the rage of wicked Pharaoh—his own risk of saving his life from the hands of Pharaoh—the many dangers of the escape—the gloomy appearance of the journey, and its end from Egypt into Canaan ; thus so far there appears every reason to declare that Moses was without any stratagem or deceit, by not one sinister cause of the like. His conduct together with Aaron's and others during their travel into Canaan bears the same evidence ; for although their oppression was so vile in Egypt, yet they deemed their situation in the wilderness much worse ; hence they tormented Moses and the others with all the torments they could, Exo. xiv. 10 to 13 ; xv. 24 ; xvi. 2, 3 ; xvii. 1 to 4. Hence appears all that could be repugnant to stratagem ; for every act of that kind has always been in its very nature for some sinister gain, but that being positively the reverse in reference to them, such end of their conduct could not be in view ; and their bearing with the affronting conduct of the people so recently delivered from the Egyptians, was a decisive omen of pure motives for, and attachment to God, otherwise they would not have borne with misery of that kind, since they could plainly avoid it at the time.

Moses had also another kind of test of his attachment ; for even Aaron, his companion in their deliverance from Egypt, fell with the ungrateful people into the worship of a golden calf, made when Moses was engaged with the Almighty, Exo. xxxii. 1 to 6. What but a most sincere union to God could save Moses from such a most powerful sin, by it being so general

and so alluring thereby? Nothing, I again say, but his attachment to God could save him!

The honour Moses had after many miracles, (and that he might have had, had he given way to their conduct,) is one more proof of his freedom from carnal schemes, and his attachment to God: honour of all things is the most enticing at any time. He having that in part as a person of miracles and successful renown, had that temptation with the aforesaid discouragements, to neglect his work and forsake the Lord; but he escaped, and refused the honour of the people, as he had refused the honour of being called the son of Pharaoh's daughter; and those miracles were certainly of such a nature, and at such times of need, that they were sufficient to honour him with all honour, yea that of a God, see the records of the miracles of Moses in various readings in the Book of Exodus, from chap. iii to xiv. and the particular instances of the same, in the same Book, xiv. 21 to 29; xv. 23, 24, 25; xvi. 12 to 18; xvii. 5, 6. Thus, as is very clear, Moses was miraculously preserved from death, absolutely chosen and appointed of God to his work; which, as stated, Moses corroborated by his freedom from carnal scheme—his firm attachment to God amid every danger and discouragement from the people—his rejection of the greatest honour a man could have for his miracles and success in their deliverance.

In addition to this, his pious or righteous institutions for their own good as individuals, families, and a nation, with the obedience of God and his glory, were and are as signal demonstrations as possible of his divine authority in his conduct and institutions; begin at Exod. xx. and read thence to the end of Deuteronomy; and through the whole there will appear all

that could be good for the preservation of all worldly peace and safety; the moral performances of life; the religious duties to God; and what could be to the honour and glory of the one eternal Jehovah. Now I ask who but a man of God could have braved the dangers and troubles Moses did? Reason and conscience will say that there was all needful displayed by him to prove him no impostor, no schemer, but soundly a man of God!

Further, It is no invalidation of the statement of him, by being wrote by or at his command, in his books; for they are of such a nature, as being diametrically opposite to any possible carnality or sin, and therefore so opposite to the most darling state of human dispositions that (though his writings) they indicate all that a good man could produce, and in no way what a wicked impostor would produce: so that had thousands been the penmen of his conduct for God, they could have borne no greater evidence than the writings have borne themselves, I repeat it, since none but a good man could have produced such evidences, through all being opposite to the knowledge of the bad or wicked; then he who produced such was truly a good man, by the evidence of the conduct and works themselves; otherwise it would have been a bad man doing and teaching a good which was not in him, by his being bad, and which therefore would have been a good effect without a cause, which is at one view nonsense: then Moses is upon fair evidence of his works, a man of God.

Again, none could have been more revered as a sound man and messenger of the Lord than Moses; nor be more carefully preserved in record as a pattern and teacher of the things of God. The Jews or Israelites, who have been

one of the greatest nations since the time of Moses that ever existed, have held Moses as the only man of immediate conversation with God, and therefore their only proper basis of the way to God the Father; yea, in profane history as well as religious, we have much said of Moses; but I need not digress from the point to any other besides the Jews, for they are enough to establish the authority of Moses as from God to them.

The Jews as a people have been the most dissatisfied, doubtful, and disobedient; hence they have frequently degenerated into idolatry against God, and have slain his servants from time to time; this I need not bring many scriptures to prove, as it is clear by very many readings of them. Now what people disposed to every thing counter to God and his servants, would believe a ruler or guide in things opposite to their carnal states, if such a ruler had not given all the sound testimonies possible of his commission from God? None such people would nor could by their dispositions depend upon any opponent to their wicked states, had he not given every testimony, as aforesaid, of his power from God! Their past and wonted conduct proves that the people had every reason for their reliance upon the conduct and teachings of Moses; and such has ever been the dependance of that people upon him, that to this very day they prefer him before all that has been, or can be said of Jesus our Saviour. Thus then the conduct of the Jews serves to prove to this period that Moses was a sound man of God; and that what he wrote and spoke was, and is to be depended upon.

It may be said, that notwithstanding all thus said of Moses, that there was one instance of

an awful crime against God, namely murder! which could not be right as a servant of the Lord. To this I will reply, that at that time he was not called and qualified of God, but was in his unrighteous state, and that it therefore had no connection with his appointment, which took place afterwards, Exo. ii. 11, 12. This being before he was called of God to his work, would be forgiven before he would appoint him to be his servant, as aforesaid. The testimonies of Moses being a sound man of God from the time of his appointment till his death, are all true notwithstanding that act. Then the whole of the unschemed appointment of Moses, the discouragements, or the honours he had, and might have had, prove him to have been firm and sound to the work of God; the civil, moral, and holy good he did and taught must have come from the same in him, and that also from God to him, and which proves him to have been a holy man of God, as well as firm in his union to him; and the past and present dependance of that people upon him, are all undeniable corroborations of his commission from God. He therefore on every fair principle stands as one of the true revealers of the mind of God to man.

What I have said of Moses, is as proper relative to all the teachers from God to them. Josuah and Calib, who succeeded Moses and Aaron, were instructed both by Moses and the Lord; and all they did was a manifold evidence of the work of Moses and his colleagues, and was also a continued medium of God to the people: yea, all that can be said of any of the official persons succeeding these mentioned, have given evidence of their divine work upon the same principles as Moses in many instances.

The whole of the Judges, Kings, Prophets, and Priests, who were received as men of God, all have more or less evidenced their commission from God, otherwise they would not have been received as such by that most dubious and doubtful people, since it appears that they were so fond of any least cause of revolting, that they disobeyed when none could be found; and therefore what they have received must have been so satisfactory as to suppress their disposition to doubt and reject the same, which to do so must have been most true, as in the case of Moses.

In establishment of this statement of the righteous character and conduct of the writers of the Scriptures, we find that when any of them had by some cause or other sinned, they were discountenanced accordingly, and had to repent and forsake before they could obtain their reconciliation and friendship with God. "Saul was forsaken of the Lord and dethroned for his sins against God," first Book of Samuel, xxviii. 15 to 18; David was obliged to repent of an awful crime, Second Book of Samuel, xii. 13 to 17. Yea, in many instances the servants of the Lord fell into crime, but not one countenance of that crime, or those crimes were manifested; but the Almighty did impress the hearts of the individuals to repentance, when such had sinned; or he forsook and left them in their awful state when they did not repent: such being the case shows that had the scripture characters been otherwise than holy, they could not have wrote or spoke for God; for he would not empower them so to do, being offended thereby; and by such a state they would also have lost the countenance of a rebellious people, by not coming

up to the strict standard of evidence they had been wont to have in Moses and others. Thus therefore God did not allow any unholiness in his biblical servants; but for any offence they had to repent, and from which to turn. The people would not have depended upon them had they been unholy or profane.

The power all the biblical servants of God had, as stated in the Scriptures, could not have been had they been unrighteous, but which in the very possession shows that they were the appointed servants of God; and the admission into the approbation of the people, denotes the same: and although there was a deviation in some instances from the holy will of God, yet it was in each case as stated; and it was no interference with the holy performances of such men before such deviations took place, nor any interference after such conduct. In that case it would be thus: namely, a man living for a number of years in true holiness, but who afterwards falls into sin; his late sin is since the holy state, and is therefore as distinct as one year is from another; by which distinction the sin is since the holiness and doing the will of God, but which, when changed, takes place again in holiness the same in that time as it could be. And according to that, had some of them who were the servants of God fallen into sin, so as to be lost, what they did while in the service of God would be just the same during that time as if they had never sinned.

Now what has been said of Moses as a man of pure motives, holy conduct, braving every discouragement, and avoiding every undue honour, and doing the will of God to his people, may be said of all the men of God after his time; and what has been said of the holy nature

and end of the writings of Moses, may be said of all the subsequent writings, for they, as stated, did and do tend to the sole happiness and safety of the people, and the glory of God; and what has been said of the reception of and dependance of the Jewish nation or people on the writings of Moses, may also be said of the rest of the biblical writings; all therefore stand on sure evidence to us, that they were from God to holy men, and from them to us, as from men of real truth; they therefore are the undeniable words of God to mankind.

Having so far stated the certainty of the writers and promoters of the Old Testament being the true servants of God, so as to declare his will in the Old Scriptures to mankind; I now shall produce some equal evidences of the New Testament writers being the servants of God to the revelation of the Gospel to mankind. In so doing I observe, that before they could have wrote upon the Saviour of the world, and the righteousness of life by him, the sufferings he endured, and the effect or design of all, they must have been appointed by no less a being than God himself in the Saviour; because the works they performed in reference to the Saviour could not have been by the power of prepossessed knowledge or scheme to deceive, as many have done by being Antichrists: they were men of little learning and of humble occupations who were the first propagators of the christian cause, and they therefore could not have such a knowledge of the Scriptures as the learned Doctors, and Rabbies, and Scribes, who were of the Jews; for which reason they had it not in their power to acquire any means by which the old predictions of the Saviour
the old predictions of the
circumstances of his coming
accorded

Thus therefore they were totally under the inability to scheme a lie or deceive in reference to the Saviour and his work ; and being unable to deceive, there was nothing but truth in them ; for it has ever been an undeniable evidence of actions, that they all must have been done either in truth or lies, and therefore if not one there must be the other kind : then since they had it not in their power to scheme a falsehood relative to the Messiah, they could only do the other, namely, declare the truth ; and as God only is, as ever has been, the God of truth, they must have had such truth impressed upon their minds agreeing with their senses, by which they had personal interviews of the Saviour : thus they had their power from God, by which they wrote and spoke to mankind, and by which they yet prove themselves to have been the servants of the Lord to mankind.

Again, the very time in which they made their declarations of the Saviour and his cause, was the precise period of prediction in which the Saviour was to come. Many prophecies had been delivered respecting the troubles of the Israelites for their various unfaithfulnesses to his messengers ; but one of the number of troubles they were to have, was to take place at the very time the Messiah was to come, and that was to be of all the most signal, for it was to be the loss of political sway, so as not to have it any more until the fulness of the Gentiles, Gen. xlix. 10. This was truly the case ; for during every captivity and trouble at different times, they had some sway as a body, but at the sway of the Roman empire over them they became so debilitated by war, that they in that continued state did lose all power, nor have they at any time been able to regain it. This of

all others being a most certain fulfilment of a prediction, in the coming of Christ at the loss of the sceptre or sway of the Jews, does decisively prove them to have wrote the truth, and therefore it is another evidence of their authority from God to declare the gospel of Jesus, or Jesus in the gospel, according to the fore sayings of the prophets of old.

The various circumstances of the Messiah's coming and sufferings, and the rest, are further proofs of appointment from God to declare his truth to mankind. Those circumstances were, thus; namely, he was to be born in Bethlehem; to have certain homage paid him; to be born of a descendant of Jesse or David; to be under certain dangers in childhood; to submit to certain ordinances; to be of a humble deportment; to suffer unto death, and ascend triumphant afterwards; and to do wonderful things for his followers after that. First, he was to be born in Bethlehem, prophecy by Micah, v. 2, compared with St. John's Gospel, vii. 40 to 42.—Next; he was to have certain homage paid him even in childhood, see Isaiah's prophecy, xi. 6, 10, with St. Matthew's Gospel, ii. 1, 2. He also was to be born of the seed of Jesse or David, Psalm lxxxix. 3, 4, and prophecy of Isaiah, xi. 1, compared with St. Matthew's Gospel, i. 18 to 25, and the Acts of the Apostles, xiii. 22, 23. Moreover, he was to be under certain dangers in childhood, Jeremiah's prophecy xxxi. compared with St. Matthew's Gospel, ii. 13 to 18. And he was to submit to certain ordinances, Isaiah's prophecy, xl. 3 to 5, compared with St. Luke's Gospel, iiii. 21, 22, and St. John's Gospel, i. 23 to 28. Further; he was to be of a lowly or humble deportment, though a King, Zechariah, ix. 9, compared

with St. Matthew's Gospel, xxii. 1 to 11. He was also to suffer many things unto death, Psalm xxii. 1 to 18, and Isaiah's prophecy, liii. 1 to 12, and Zechariah's prophecy xiii. 7, compared with St. Mark's Gospel, xiv. 23 to 72, and xv. 1 to 47; also St. Luke's Gospel, xxii. 16 to 71, and xxiii. 1 to 56. After suffering he was to ascend victor over death, Isaiah, liii. 10, 11, and Psalm xvi. 10, and Hosea, xiii. 14; compared with St. Luke's Gospel, xxiv. 5 to 8, and Acts of the Apostles, i. 1 to 11, and ii. 27, 31, 32. Subsequent to that he was to do wonderful things for his servants, Isaiah's prophecy, xlv. 3, and the prophecy of Joel, ii. 28 to 32, compared with the Acts of the Apostles, ii. 21.

Thus, as in many other instances, the Evangelists have stated the precise circumstances of the Saviour's appearance, and sufferings, and acts, subsequent to such appearance and sufferings. And I have already stated, that they were men of no superior attainments, but were men of low abilities, and of no such knowledge as the professional men in the law, and the prophets, viz. the Rabbies, Doctors, or Scribes, they therefore had it not in their power to feign; but as their impressions were from the divine spirit, and the force of the Saviour's evidences by sufferings and the rest, with the force of his miracles, so they knew, and only so. Now under such circumstances, the evidence given of the fulfilment of the prophecies relative to time and circumstances of such fulfilments, were of all the most certain, by them not having it in their power to do anything different from the truth; for which reason we have another simple evidence of them being the sound men of the Lord to promote his truth to mankind. Also, those recorded fulfilments, of prophecies which took

place, some of them hundreds, and other thousands of years before they were fulfilled, were so recorded by those who had not them in a secondary way; but who were the personal companions of the Messiah, and who therefore saw his works and heard his words to the attestations herein mentioned.

The followers of the Saviour who succeeded the Evangelists, who were some of his first-appointed, had considerable learning, yea, they were men of eminent talents, such as St. Paul and Silas, and Appollos, who would not become the avowed servants of Jesus, had they not been well persuaded of the soundness of the cause, by previously knowing what the Saviour did undergo, and by the conviction of the Holy Ghost to their hearts; and who by their scholastic attainments would be able to discern anything absurd, and at the same time be quite unable to satisfy themselves with anything but sound truth; and in the possession of such attainments and eminence, their conversion to the christian cause must have been with a perfect knowledge of the truth of the cause; and such conversion must have been sound in them, the which soundness appears in all their writings, as well as those of the other followers of the Saviour, which proves them sound too.

The whole of the New Testament writers having given, as aforesaid, very sound evidences of being men called and appointed to the divine work of the Lord, it does follow that they were the messengers of divine truths to mankind, without any possibility of deceiving with being sound. Furthermore, the promoters of the gospel were men who endangered themselves to every loss and trouble, and who suffered much life, and almost all suffered death: their suffer-

ings are partly recorded in the New Testament, see Acts of the Apostles iv. 3, and v. 17, 18, 40, and vii. 54 to 60, and xii. 1 to 6, and xiv. 5, 19, and xvi. 19 to 24; and in peril by sea, xxvii. 14 to 44, and in St. Paul's second Epistle of Corinthians, xi. 23 to 27, and in the Revelations of St. John, i. 9, such-like sufferings, perils, and deaths, were they liable to, and did undergo. What but the greatest sincerity, without duplicity; the soundest conversion to and enjoyment of divine truth; the purest motives for God only, without any pecuniary object, could enable and excite them thus to suffer the loss of all worldly safety, and enjoyment, and life? Yea, all that could give evidence of the truth and purity of their cause is seen in their recorded conduct, sufferings, dangers, and deaths!

The miracles stated in the New Testament, are all evident demonstrations of the real sound truth of their cause. The Messiah's miracles, stated by the followers of him, were positive marks of truth in him and his cause, as well as all the remarkable fulfilments of prophecy; because they were not such miracles as any sorcerer or magician could do; it is true that they did do some things that Moses did, Exo. vii. 11; but they could not do all his wonders, nor could any arrive at the same as Jesus; they had power to transform, but not to produce that which had not being, nor to destroy that which was incurable: this is clear both from religious and profane accounts; and having no power to cure diseases and infirmities which were known to be incurable by mankind, there could be no other Being to do that good but the divine one; consequently the good being done, proves him who did that to have been divine, and not one of those, nor yet satanic;

(for Satan could not do good, it being the very opposite to him) and the raising of dead, and giving life thereby, was a much more miraculous work than the curing diseases and infirmities, both which being divine, proves him to have been divine who did the work. The testimonies of him being the divine Saviour of mankind, are all substantiated by those miracles, therefore the said testimonies stand as true; which is another testimony of them being men of truth from the Lord to mankind; the miracles were as thus recorded, St. Matthew's Gospel, iv. 23 to 25, and viii. 1 to 34, and xii. 22, and xiv. 15 to 36; and in St. John's Gospel, xi. 32 to 44. Now such acts as those thus mentioned being of the Lord, none but those to whom he conferred them could have them, and they so favoured must have been his servants in his work of the gospel of truth, and by which there was a sign of his favour, or he would not have given such power; and to have the sign of his approbation, indicated that they did his will, the which showed they declared his truth, otherwise they would not have done his will; and which power being had in a great measure by his followers, is another evidence of their truth in their words of Scripture: the miraculous power which they had is as follows, Acts of the Apostles, iii. 1 to 11, and ix. 32 to 43, and xvi. 16, 17, 18. Thus therefore the attestators of the divine truths give evidence of their truth, by which we have an additional assurance of the same.

I will also remark, that the formation of christian churches in various parts of Europe and Asia, or the then known world, are certain assurances of the truth of their cause; for nothing is more unlikely than to even suppose that the people would expose themselves to the

dangers and troubles of their most avowed enemies in the infant state of the churches, without the said churches being very sure of the soundness of the christian cause, and much less would they expose themselves to death had the cause been defective. This also becomes another substantiation of their truth in the cause by the aforesaid evidences; and which is an evidence that cannot be equalled by any success of any other cause or causes, which to some might have equal force, having in some cases equal success—I mean Paganism and Mahomedanism; both have ever since their commencement been accommodative to the fancies and dispositions of the people, and therefore have had no such dangers and deaths attending them; but the christian cause had those perils and sufferings in the commencement, and more or less since; and I affirm that there is not a stronger evidence of a cause being true, than such dangers and sufferings.

I will only now say, that the reception and spread of the christian cause under the aforesaid circumstances, is with the other evidences one more, of the truth of the cause; and waving any more upon this point until I state the reception and continuation of the Scriptures from the first until now, I say that sufficient has herein been said to establish in any mind the real truth from the Lord, in what the whole of the writers have stated relative to mankind and the Almighty in any way.

The Old Testament writers have, as aforesaid, given every evidence of their truth, in as much as they have been pure in motives—braved many sorrows—rejected undue honours—been holy in themselves and writings—been received and depended upon by a vast and

dubious nation for thousands of years; and they do therefore stand as the men of divine truth, who wrote and promoted the same.

The New Testament writers have given the same evidence of themselves by their impossibility to feign, owing to the absence of the knowledge of those who had the rank of divinity in the Jewish churches; by their stated fulfilments of prophecies relative to the time of the Saviour's coming; and the many circumstances of his coming, life, and death, and the rest, which they could not feign, as stated, and which others of them could not falsify, through having elevated ranks and learning, by which they would be raised above anything absurd or false; they have given the evidence of truth also by endangered circumstances—by sufferings and deaths—and by the miracles stated and performed by them; together with the dependance of the christian churches upon them till now, (which dependance shall be more fully stated hereafter,) and I say again they are all positive evidences of the truth in them, and from them to mankind as the servants of the Lord to men.

In further proof of all the aforesaid writers having wrote and promoted the inspired and preceptive, prophetic, and doctrinal truths in the Holy Scriptures to mankind, I shall now explain and answer all the objections of any moment which have been raised against the Scriptures, owing to many apparent contradictions and difficulties.

First,—the account of Moses has been disputed in as much as it stands evident that he wrote some hundreds of years after the many things he narrates were in existence, and in which time they had not the means of record-

ing by writing, as they were without any knowledge of it, and who therefore could not keep regular accounts in that way.

To this I will say, that although it was the case as thus stated, yet he had it in his power to narrate as correct an account as if he had lived in the whole time which elapsed until his time, and that for the reason as follows. He has stated events which in the course of about 2608 years from the first did happen, and he began, as in the Scriptures, with the creation of all visible things: the power he had to do so, seems to have been well founded as one from his predecessors only; for it was very easy to submit from generation to generation a correct account, seeing they lived so much longer than mankind have been wont to do since the time of Moses; yea they lived so long, that our first parents and many of their children or descendants were all living during many hundreds of years, and therefore could with every certainty bear their united testimonies of the truth of the subjects stated.

Adam lived not less than 930 years; and after being 130 years old he had a son named Seth, who succeeded Cain, and that would leave Adam 800 years to live after his fruitfulness; and Seth had a son, Enos, after he lived 105. Thus the progeny of our first parents very much increased until there was a vast progeny, to whom he did bear a verbal testimony of the acts of God in creation, which the Lord had made known to him.

Adam lived until the days of Lamech, from whom was born Noah, that ascended in the ark over the earth on the water, the Book of Genesis, v. 1 to 32, and as thus stated; it was a numberless witness that they had in their

power to bear of the works of God and of his servants; for they increased very much at that time by living so long; and thus Noah had as certain an account of what is stated, as if he had lived in the whole time.

After Noah there was a very populous increase of the earth, and in the which Noah and his families lived during nearly hundreds of years: him and many of his descendants lived until Terah, of whom was born Abraham, the peculiar man of God; and by this means they were able to transmit from those who lived with our first parents, all the events relative to God and mankind; yea, many of the contemporaries of Noah lived after the birth of both Abraham and Isaac; hence they were well able to testify from the first till then all which is recorded, see the account from Noah by the sons of Shem, Genesis, xi. 10 to 32. Thus as correct as the account could be from the creation till Noah; so it was from Noah to our fathers Abraham and Isaac, by having the very same means. And from them, all they had been favoured with and what transpired in their days, were soon transmitted to Moses; for it was only about 620 years from the time of Isaac's birth until Moses delivered the Israelites from Egypt, as is very clear; thus, at the age of 60 years Isaac had his son Jacob, Genesis, xxv. 26; and after Jacob was born he lived 147 years, see Genesis, xlvii. 28; and 130 years of which were elapsed before his going into Egypt at the famine, for he was only there the last 17 years; and all the time of the children of Jacob being in Egypt was 430 years, see Book of Exodus, xii. 40, 41. And these years, viz. 60 of Isaac's age before Jacob was born; the 130 of Jacob's age before he went into Egypt; and 430 years

of their sojourning in Egypt; all being added together make up 620. This time not being very long, and the people being very numerous who were the servants of the Lord, they therefore had every power to continue those accounts which they had got from their predecessors; and by their attachment to the Almighty they would be the more induced to be careful of those accounts they had.

Thus then the ages previous to Moses having so many who lived a vast length of time all together, during a great part of that time they could help each other's remembrances of the things of the Lord in every way; it was, as aforesaid, such a vast time that they lived, that there were only two sections of people before they arrived at the family of Abraham; and those were first from Adam to Lamech, the father of Noah; and second from Lamech or Noah his son to the father of Abraham; viz. Terah, and thus it arrived at the peculiar people of the Lord; and in those sections there were many generations; but all lived in the very times those mentioned persons lived; and who therefore would see and know the things in union with the leading men; and who therefore became a body of witnesses to the truth, to the families of Abraham, Isaac, and Jacob; and then if possible the accounts would be more carefully preserved till Moses, who learned to write, and who therefore submitted them to manuscripts or written books. Thus therefore Moses was capable of having a very certain account of those subjects he has stated, previous to his own deeds from and for the Lord. Again, Moses being such an immediate servant of the Lord, had an assurance from him that what he had taught was right; and that, by the

Lord not chiding him for what he had done, and by the internal and external symptoms of his approbation.

It has been said that the Chinese people had the same means as Moses for their accounts of the creation and many other narratives: and in their traditions they give an account of the creation during a much longer time than Moses, so much so, that they appear to have accounts four times as long as our accounts from the writings of Moses till now, which are many thousands of years sooner in date than those of Moses. But I will here remark, that two considerations will explode all idea of any truth in their accounts; and which will the more prove ours perfectly true. The one is this, namely, that their accounts have been from numberless generations till now, because they have only lived a short time each, and therefore have had endless transmissions, and through which (any person with proper sense will see) they were the more liable to lose the regular accounts; for nothing has given greater evidence to mankind to this day, than that when any thing has been handed from many people to many people, they have been in some cases forgotten and neglected; or they have been exaggerated, and thereby rendered false: thus, in reference to them, they only living a short time in comparison with the antediluvians and the patriarchs, would have so many more transmissions from people to people, and would according to all evidences of that case lose or increase, and thereby falsify their accounts. But not so with the biblical accounts, since there were only three divisions of the transmitters, through their living so long, as stated, from whom the writer had his accounts. Thus, therefore, the lives of

the biblical men being longer than those of the Chinese, they were able to give experimental accounts, which the Chinese could not, by dying soon, or living a short time in comparison with the others; and by that the accounts of Moses are stamped with superiority in any rational mind.

Second,—the Chinese have been during every century a very crafty people for pecuniary objects, and a people very forward to devise modes of idolatry; so much so, that they have had as many gods of idols as their divisions of the people, yea, they have been numberless; and thus they have been given up to every vile fiction, and void of all that is the truth in reference to God. But not so with those who have enabled Moses to write, for upon the face of all his writings there is all that can bespeak them to have been men of the true God who were the chief agents in the work; and thus while the Chinese were given up to idolatry and knavishness in its true nature, by which they could not be expected to do the truth in their accounts, as the true nature of that is false, and wrong; the promoters of the accounts Moses wrote until he wrote them, and Moses himself, have given every evidence of that which sound reason says is right in reference to the true God, and his service and glory, with all real good in life to the happiness of mankind.

And thus one people and their accounts stand as uncertain, unholy, and therefore untrue, namely the Chinese; while the other people stand as holy, and therefore dare do nothing contrary to truth and certainty thereby; for which reason the Chinese have given no evidence of truth in their traditions, while the Mosaic accounts bear the evidence of truth on

every fair principle. Thus therefore, the biblical accounts by Moses have the superiority over those of the Chinese, both for the best means of transmission, through a longer life, and the reasonable, divine, and thereby good state, in opposition to their unreasonable wicked state; and therefore the Mosaic accounts bear every evidence of truth, but the Chinese does not.

Now as it appears that the accounts by Moses were so regularly transmitted to him before he produced such accounts, and as there is every evidence of good in the transmitters to him, and of good in him, it follows, that his writings are our most sound ones, without any rival by those who have given the opposite works to all concerned in the Mosaic writings. Then from the regularity of the narratives to Moses, and the divine approbation which he plainly had, it is most certain that he has given a true account of events before he existed, as well as of those events and the rest, which took place at his time; therefore there can be no proper objection raised against Moses's works from the first till his time.

And all this is the more clear in one more evidence of the kind, namely, the effect of an instance narrated, which was the conduct of the people after the flood, in building the tower of Babel, as in Book of Genesis, xi. 1 to 9. This is a present evidence of the narrative being true; for it is very plain, that as at the first there was only one people, so they only needed one language, and God therefore would only give one to the one race of people; and his deviating from that, was for some cause or reason different from the first state of mankind; and that reason could not be a good one to him, since when all was made all was good, there

could be none other from that but evil; for there has never been in one instance any but good and evil in their true kinds, to change from good in which all was collectively made, was therefore to change into evil; and the cause of the Almighty to change from the establishments of good, was an evil cause, as there was none other: that of defying the Almighty was an evil act of hostility against him, and which was therefore an evil cause, to force him to act different from the state established in good, and by so acting it would become an evidence of offence against the Lord; otherwise it would be acting without a reason, which would be both unjust and signify a something wrong in itself, so as to alter from it, the which would be unwise, or show a want of knowledge at the first; but which could not be so with the Lord, seeing he was ever both just and wise in every possible way, I say the change from the first state in which all was good, does show that the evil took place as stated, before the Lord would change that he had made. The confusion of languages was a change from the first state of good, which shows that they offended the Lord in attempting to defy his drowning the world; and this living proof of the offence at the time of building Babel, is also a proof of the flood; otherwise they would not have had any idea of ascending thereby from any future deluge as they thought; and thus the flood is to this day proved by the confusion of tongues on the earth, and which is another evidence besides those I have stated, of the truth of what Moses has recorded in the Holy Scriptures. Thus, having said enough to answer any objection raised against the first accounts of Moses, and to prove them sound,

and therefore true, though of transactions before he lived, I proceed to notice and answer another objection which has been raised against the divine book.

The absence of an account of any females in the days of Cain, and others after his time, has been a reason of supposing the account wrong; for as they have observed there must have been women before Cain and others could have wives, the Book of Genesis, iv. 16 to 26. Here also I can answer the opponents of the Scriptures; thus, the accounts are of the male sex, and not of the female, which is very clear in the readings of the same, and therefore the women became omitted: the accounts are such, that there was plenty of time both before and after the first parents having Cain, to have daughters, and therefore they had daughters beyond every doubt, of whom the first descendants of Adam had wives. This practice was in existence until Isaac and Jacob, for Isaac married his half-cousin, namely Rebeckah, Book of Genesis, xxiv. 67, and she was the daughter of Bethucll, and Bethucll was the son of Nahor, and Nahor was the brother of Abraham; thus Bethucll and Isaac were brothers' children, who were cousins therefore, and Isaac married the daughter of his own cousin, who of course was his half-cousin; for this see Book of Genesis, xxii. 20 to 24. And Jacob had his mother's brother's daughters to wives; they therefore were his cousins, see Book of Genesis, xxix. 1 to 35. Thus it appears to have been quite regular to marry relations; and as the scarcity of numbers was in the retrogression till Adam, so they would be obliged to marry their nearer relations until it would naturally come to brothers and sisters;

nor could they do otherwise, being none other. This practice, together with there being plenty of room for the birth of females by Adam and Eve, at once signifies that they had daughters, to whom Cain and others became married; that therefore was not, nor is any defect in the account of Moses as a male account. His writings are on a good foundation relative to all the preceding events of the world, in every respect both towards God and mankind, if any writings have been true, since, as aforesaid, there was every reason of truth in his narrative, as well as in those events which happened in his time.

A third objection against the Scriptures is this, namely, that since it appears that many married both their near relations, and many wives, and had many concubines, who were approved of as the servants of God, notwithstanding such conduct; and in the latter times of the Scriptures such-like conduct was forbidden, as awful crimes against God, and thus the conduct approved of by the Lord; and the precepts of the Lord in the latter time, were, one the opposite to the other, hence there appears a flat contradiction.

To this I will reply, that in the first ages of the world it was proper to have a plurality of wives to populate the world; otherwise they could not have had a sufficient quantity to manage the affairs of life, and that would have been constituting the things unnecessary that God had made, and therefore would be contrary to the end of the formation, seeing it would have been folly in him to form the existences, but which he could not be guilty of, being not a God of folly, but of infinite wisdom; and therefore, in answering the end of creation there was no way but raising up progeny, by numbers of

such means, and for which reason it was as proper to have a number of wives as well as only one, in those days; and it was as proper to have those wives from their near relations, since it was the case that there were only those people at the first ages to have the needful succession from.

Upon this principle such plurality of wives after the flood was as needful as before, and which was the case; and if any exceeded the reasonable bounds of that conduct, it was attributed to their ignorance; because they had not, with all the revelations from God, as much knowledge during the Jewish nation as was made manifest in Christ and his gospel, yea, their times are denominated in the Acts of the Apostles the times of ignorance, at which God winked, or in other words, which he overlooked, because of that ignorance; the ignorance in any such things was no injury therefore, of good in them and by them, see Acts of the Apostles, xvii. 30. Thus they were so ignorant as to fall into idolatry; and if so as to fall into idolatry, very easy by that ignorance would they fall into an inordinate number of wives; (observe I mean the act of marrying many young and single women to be one man's wives, and not to have the wives of other men; that would have been an act of adultery, for which it was death.)

And as it was right in the first ages of the world to have several wives each, for the reasons assigned, there was therefore no possible crime; and if in after ages they in anywise over-went the reasonable number of wives for population, through their want of the knowledge afterwards made known in the gospel, that was not laid to their charge, owing to the ignorance they had; here therefore, was no

thing wrong, but it was right to have several wives at one time.

But although it was right to have, as stated, many wives, and which was the case in many instances, that I do not now need to point out, yet it became a crime both before and at the gospel dispensation, Nahum's prophecy, iii. 4, and in Hosea's prophecy, vi. 10, and in the Acts of the Apostles, xv. 20, St. Paul's first Epistle to the Corinthians, v. 11, and his Epistle to the Ephesians, v. 5; all which are pointedly prohibitions of the act of having any more than one woman, and that as wife; the which is highly extolled by the Apostle, St. Paul's Epistle to the Hebrews, xiii. 4; and while the marriage of one is extolled, the acts of whoredom or adultery are forbidden: this, as I have observed, has been an objection raised against the sacred volume, being the one opposite to the other, but in the first, as I have stated, it was right, but it is now, as it has been during a long time, quite wrong; the reason seems very obvious, namely, the world has obtained all it demanded in its population, and therefore there was no need of such conduct to produce numbers; the cause of the like subsiding as the population increased, there needed not the thing itself; and as God has made known his full light of salvation and happiness in the Gospel, there could be no excuse to those guilty of the same that once was right. This is fully clear in the Acts of Apostles, xvii. 30, 31; and although this was once right—but now wrong, yet it is no real contradiction in God or his word, since it was the alteration of circumstances that caused the difference, which has ever been the conduct of the Lord, for, he has ever been disposed the same under the same

circumstances; then when those circumstances occurred in any certain way, they were treated as his mind was towards those circumstances; and thus what has been would be again under the same causes; his mind knowing no change to such causes; and thus when the circumstances of the world were those of being source of population he allowed as aforesaid; but when the circumstances became different they required different conduct, and as the Lord has been in those first circumstances, so he would be again in the same, having his mind on such changes; thus therefore there was not one change in the eternal mind of God; always being one in the same case or cases; but the change was in the change of the world, for which reason it was right, as stated; to have a plurality of wives in the first ages; but is now wrong, as stated, because of the change of the world:— Here then appears no contradiction in the same cases, but both right according to their changed circumstances.

A fourth charge against the Scriptures is this, namely, that many of the chief promoters of them have been fraught upon bloodshed and slaughter; hence it is a volume of much encouragement of cruel carnage, and as such should not be received. To this I am as forward to reply as to the other false charges.

It is true that many have been the wars of the people of the Lord, and many have been the carnages thereby; but a few considerations will obviate these charges, and they may be included in these two, namely:—first, they were positive commands from the Lord as punishments of the heathen nations who had the means of knowing and doing the will of God; and in the second place they were the punishments of

the people of God, who after his matchless goodness and many wonders to them, were disobedient to him.

In the first place the people of the Lord were commanded to go to war with the wicked nations, see Book of Exodus, xvii. 16, and Deuteronomy, iii. 18, and first Book of Samuel xv. 1 to 5, and Psalm cxxxix. 19; yea, there are almost numberless instances of peremptory commands to go to war, and slay the wicked, who knew not God, nor served him, but idols only; and surely when the people disobeyed the Lord, it was right to punish them thus or in any other way: this therefore bears its own testimony of right with it.

And next, as it regards the servants of the Lord when they disobeyed the commandments of Moses and the Prophets, which they had, it was the direct means the Almighty had of scourging them for such disobedience, first Book of Samuel, iv. 10, 11, and the second Book of Kings, xvii. 1 to 41, and the second Book of Chronicles, xxxvi. 14 to 21. Nothing can be more evident of the Almighty's impartial punishments for crime, than what he has made to appear in the quoted passages upon the subject; and therefore all the destruction by the people of God, and of the people, was entirely owing to crimes, and was a mode of righteous punishments from the Lord, and not any wicked destruction of the people; for which reason there can be no depreciation of the Scriptures, though they contain many encouragements and acts of destructions by war—but such were right, being right punishments from the Lord.

A fifth objection against the Scriptures is this, namely, that they are only a doubtful reve-

lation, owing to the vast discord there is between their titles and their readings, in as much as in many instances there are the names of individuals to events which took place after the death of each individual, for which reasons they could not be wrote by them, when dead having no power to do so. This, as well as any other objection is answerable, and which I therefore answer as follows :—

The first discord of the kind that I shall mention, appears in the first Book of Samuel, xxy. 1; here it appears Samuel died, but after that he has his name to the subsequent events of that Book, and to the next Book in particular. This error appears to have been in the division of manuscripts into their books and chapters; for although the various Books bear the names of certain persons, yet they were not all actually penned by those whose names they bear, because they had Scribes or persons to do such business for them, just as a servant acts for his master, and who therefore were the managers of works, by means of such servants; and the Scribes or recorders having the work have been irregular in their order only, and by such a management of the sacred writings, there might easily be a little disorder in placing them. That they were wont to have the divine books written and copied, see the Book of Joshua, viii. 32, and they had continually Recorders or Scribes whose sole business was to write and copy, second Book of Samuel, viii. 17, and first Book of Chronicles, xxvii. 32. Thus they had many at all times of such actors, who being many would very easily make a little irregular order, without any possible omission of the subjects themselves; nay, they dare not do any thing wrong, for the sacred books were kept two

sacred to be corrupted in any way ; this is clear from the very act of having such men, for had they not had a great regard for the holy books, they would have neglected them accordingly, and would not employ men to write them : also the judges and kings were over them, and they therefore dare not violate the truths they copied.

The many wars at sundry times were causes of disorder, especially when the sacred books were many, namely, at and after the Babylonian wars, in which all was in a very disorderly state, second Book of Chronicles, xxxvi. 14 to 21, and by such commotions all would be out of order, though the same in substance ; and thus they would, by both a vast number of Scribes and the disorders of war, have the said books placed out of their places.

But to the critic I would say, that such a little irregularity in place in the Scriptures, has nothing at all with it to falsify the said Books ; for what thing being out of its place a little, is any more either true or false ? None ; but the thing remains the same as if in ever such an orderly way ! The many Books which are some of them out of their rank in the Scriptures, and the parts of Books which bear the names of persons whose career ended before many things happened that are attached to their names, are only because of the aforesaid disorder in placing them, for the reasons assigned, but which bear their own truths the same : therefore the objections to the Scriptures on account of that little irregularity, is ill founded, as by that they have received no falsification, nor signify any thereby.

I am now led to answer another of the objections formed against the Scriptures by their antagonists ; and which is this, namely, their

discord, through the many apparent narrative accounts being contradictory; yea, such are the difficulties thereby, that many have been bold to assert that it is a book of lies. As there are many of such difficulties I shall notice them in their order, one at once.

One of these appear to be in the accounts of the return from Babylon, in the Book of Ezra, ii. 3 to 64, compared with Nehemiah, vii. 8 to 66. In these two chapters there are many differences of the numbers of the people who came from Babylon; in one reading there are some families who had a certain number that came, but in the other readings the very same families are represented as having a different number; thus there is a plain difference in the two accounts of the same people. In reconciliation of which it appears to have been thus, namely; that while one of the writers had it in his power to state the truth, the other had not: the one who had it in his power to narrate a correct account was the Prophet, and Priest, and Scribe, Ezra. He being the head Scribe would, if any had, have a correct account, for it was his entire business, being a Scribe and a Priest, to attend to the Work of the Lord, Ezra, vii. 12. And being in that capacity, he had an authority to declare the account in a positive manner, as true; and as such he so does in the commencement of his account, ii. 1, and he speaks in a manner to signify his perfect knowledge of the account; hence he speaks in the present tense by the verb, are, in that first verse, and such a mode of expression denotes that he had before him, as the Scribe of the and thus by this means he was to the audience or people and But the account

the Prophet Nehemiah has given, seems to have been given in a very different way, and bespeaks defective means of giving an exact account; for he saith that he found a register of the names and numbers by stating he had found a genealogy of them who came from Babylon; Nehemiah, vii. 5.; but although he found a register of the genealogy of them, yet he absolutely spoke from his memory, vii. 7, in the latter clause: he in that verse saith, that it was the number he then stated; that was an expression in the past time, by the verb, was, but which would have been ridiculous had he had the register then, for it would have been before him as a person looking at a writing before him, and he therefore would properly say, is, or are, both which are verbs in the present tense proper to be used in the present appearance of any writing, as well as in the present existence of any thing, they being in the present tense; but Nehemiah plainly speaks in the past tense respecting the account he had read and found, the which is clear by the word or verb, was, when speaking of the number of the families; and as he thus spoke from memory, by not having the writing present, he would very easily make a mistake in the statement, since no man that ever lived, however good, was found to be infallible in his remembrance of worldly things or accounts; and that was one, being only an account of the return in the world from Babylon; he therefore might make the mistake with speaking from memory; but Ezra, having the superior means by his rank or office, would be able to state a correct account; his statement stands as true on that account, while the other must have made the mistake through his memory.

And here I will observe that although it is plain that the mistake was in Nehemiah, by speaking from his memory, yet being only a temporal account of temporal things by or from man, it was not any diminution of the holiness of Nehemiah, nor any invalidation of his prophecies, inspirations, and commands from the Lord; because all temporal accounts or narratives from mankind to mankind, have ever been distinct and different from any of the divine inspirations, or commands, and the like; the true nature of one being from man to man, but the other being from God to man: and as one, namely, transmissions from man to man, is under the disorder of war or captivity, as was the case at the time Nehemiah wrote, it was a case in which any man might have his memory impaired, so as to forget in part that which he from memory only stated: here then it is plain that it was no more than a narrative mistake in an unavoidable manner, and therefore could be no crime as a falsehood; for when any thing has been through unavoidable ignorance, it was not the crime of lying nor any other crime; this is very clear in what our Lord said to the Jews, St. John's Gospel, ix. 41. Thus, had they had an unavoidable blindness of understanding in the truths of the Lord, they would have had no sin therefore; the same is as in the Acts of the Apostles, xvii. 30; thus the worst of sins, namely idolatry, was to them who were in unavoidable ignorance, no sin at all, and that because of their ignorance, through which the Lord overlooked the punishment of it to them. Then quite plain is it, that Nehemiah being dependant upon his memory, and therefore making a mistake in his accounts was unavoidably led into it, as an act of forgetfulness; and as such

it was only an act of ignorance in an unavoidable way, for which there could be no crime, as is clear in the references I have made, and therefore he stood the same good and infallible Prophet as before; yea, any reasonable person would at once say, that as it was only an act of forgetfulness it could be no crime as an untruth on his part; for not among the affairs of life would any person be deemed as committing a crime through a mistake only.

Thus then there was not, nor is any reason to reject the Scriptures in any way through this mistake in Nehemiah, being what any person speaking from memory might have done, without any crime on that account, and Nehemiah still remains on record as a man of God notwithstanding that innocent error; and as all narrative records ever have been quite different from the inspirations of God, any mistake in that way could not be the least injury of the teachings from the Lord in any kind; but while accounts from fallible man to man may have been a little wrong, the teachings of the Lord by his servants have been infallible, coming from an infallible teacher; and I therefore say again, that Nehemiah teaching the word of the Lord as a Prophet, was in that as good and infallible notwithstanding that error of memory.

And as the difference seems to have been as thus stated, where is the cause on any rational ground to dare to deny or reject that or any part of the sacred Book? I am sure there is none, but an illfounded pick at nothing, to the endangering of the present and future welfare of body and soul! But the inspired teachings of the Lord to those good men stand the same truths of the Almighty.

Another of the errors of that sort is found

in the genealogy of the Saviour: the Evangelist, St. Matthew, saith that the Saviour came through the Lines of Solomon, and he also states that from Abraham to David was fourteen generations; and from David to the Babylonians carrying them into captivity was fourteen generations; and from the Babylonian captivity to the coming of the Saviour was fourteen generations, St. Matthew's Gospel, i. 6, 17; thus appears the genealogy of the Saviour and the number of generations from Abraham to his coming, St. Luke saith that the Saviour came by the lines of Nathan, the brother of Solomon, St. Luke's Gospel, iii. 31, and he makes mention of a much greater number of generations by or from Abraham, see in the retrospect as in St. Luke's Gospel, iii. 23 to 34. Here is a very different reading from that in St. Matthew's: the coming of Christ by the lines of two persons who were the very next from one before them, namely their father, would have been a thing which never happened at any time in any phenomenon of nature; two of one name, one after the other, might have been in order, very proper, but for any one or the same person to have come from two different people at any one time, never was nor ever will be, since it has ever been contrary to nature: one person, in many instances, has been known to have brought forth two or more children, but never the instance was known of one person coming either from two women or two men—what person came from Solomon did not come from Nathan on that account, nor could the succeeding people from Solomon come from the other race, namely Nathan's; yea, it is thus clear if we only think of our children and our brothers, for then we shall

see that the children from ourselves are not the children of our brethren. And upon this principle any continued succession of our children would be to one point at last, in one or more persons at that point of time; but the descendants of our brethren would each be to another point of existence in different persons, and not the same: thus Solomon and Nathan being brothers, would naturally have a different race of descendants in connection to each other in their proper order; Solomon's one race, and Nathan's another; and as they were distinct at the first, so as long as there were their distinct races, they would be distinct at any last point of existence; and being thus at last as at first distinct, they could not be one person; for to be one and at the same time two distinct races, is as much as to say two is one, but which is absolutely impossible on self evident fact; Christ therefore could not come from the lines of one, namely Solomon, and from the lines of another, namely Nathan; one therefore must be wrong, while the other account was and is right.

And the difference in number of generations puts it beyond any possibility of being a mistake in names; since if it had been a mistake in names only on the part of one writer, the number of names in the genealogy would agree, but that not being the case, it does away with that altogether. Nor is it a female and male account as some have very grossly said: could that have been proved, then the difference would soon be answered, for then one account would have been male and the other female; but they both give a male account, for St. Matthew makes use of the verb active in the word begat, and which is always applied to the male as the begetter; besides, the names are the male

sort which he makes use of, and therefore at once shows his account to be the male one.— St. Luke as plainly speaks of the male account, for he makes use of the masculine gender in the common name, son, which is through the whole account, and which only belongs to a male: thus, therefore, the two accounts are male ones, and therefore though some have very improperly said that one is male and the other female, yet there is no female genealogy in either one or the other; and such an accounting for the mistake has only, in the christian world, increased the enmity of critical readers and bearers. The following is the answer to those who make any objections to the sacred Book on account of the mistake thus stated.

The writers of the Gospel were men of little attainments in the biblical accounts up to their time; they were not so well able to know that as some who were afterwards converted to the christian religion, such as Paul, and many who had a deal of education in the law of Moses, and who had a deal of traditional and prophetic knowledge in the Mosaic economy; and as they were unacquainted with the regular accounts of their nation, just as I have stated when noticing the truths of the Evangelists relative to Christ, and in their unschemed representation of the Saviour's cause; and as they were men of such a scanty knowledge, being fishermen and the like, and therefore of low rank, they had not the power of narrating in such a correct way as if they had been brought up to the code and writings of Moses, and the prophecies of the Prophets: for this reason they had not the power to even state any regular narrative, but that only which they could collect in a secondary manner, that is, they had no

other source of narrating besides by information from those who were like themselves, unable to do so in a correct manner, or there would have been no such mistake.

They could not obtain a proper account from those who were better able to give one, up to a certain time, because all the followers of the Saviour were, upon so doing, the enemies of the Jews, seeing that they were at that time in such a state of disorder, by being in subjection to the Romans by war, and that they were in a vast state of blindness thereby; for they thought that the Saviour would come, as an earthly prince, to deliver by force from their enemies; his not doing so disappointed them, for which reason they all, who believed in Christ were as much the objects of their opposition and revenge as possible; thus the blindness into which they fell was a barrier against the disciples of the Saviour having any intercourse with them; and although they held the writings of Moses and the holy Prophets as sacred, and were ruled by them yet, as thus stated, they had degenerated into blind views of the Saviour, by looking for him as an earthly prince, to deliver as a conqueror.

The Saviour did in coming in a proper way according to the Prophets, disagree with them; and so as the Master was, all the servants were in their disagreement to them, through their wrong views of him; and that being the case, they were void of the means of acquiring as correct an account as might be had, provided they had the social connection with the Jews they could like to have had. Nor were they able to know it from the Saviour, since he made it his business to perform, and teach, and suffer, &c. according to prophecy, and not mind the minor subjects of genealogies; nay, we do not

see in one instance that he made himself known in any way, but just as was needful to show that he was from the leading characters in a regular lineage, such as from Abraham, Jesse, or David; this far he signified in many instances, but little more. But the Saviour did not, as is clear, inform them otherwise, though he as God had power so to do: had he done so he would have abrogated the faculties given them as men to act in such human affairs, and that would have been contradicting his use of such faculties, which he would not, nor could do. Yea, I venture to say that had the Evangelists had the social union of the Jews, so as to have their most correct genealogies of descendants, even then they could not have had a perfect one, because they had lost a deal of those minor things: the law and the prophets were carefully preserved (which I shall show by and bye but the minor things, such as genealogies, were in a great measure lost. This is clear both from what is evident in the Prophecy of Nehemiah, vii. 64, (which is a full indication of defect in that case,) and from their various circumstances of wars or irregularities thereby; thus, therefore they were quite unable to be furnished with as regular an account as if they had been regular in their records of descent, and which at once accounts for the mistake.

It may be said, that as they knew the disorderly state of the Jews at sundry times, and that they therefore could not have an account from them; nor even have as good an account as they might, had they been social with them, nor yet had any from the Saviour to be regular, that they erred in giving in so peremptory a manner the accounts they have given; and that by thus exceeding the boundaries of knowledge

they had of their circumstances, and of the impossibility of themselves acquiring an exact account, they committed the fault which is so called in the estimation of some people.

That here is an error in the account, and that owing to the reasons assigned, any who reads the said will clearly see; but a fault in so doing I cannot admit into my views of them; though it is an error, I see no fault in the account itself, nor in the positive manner of the account, in the unfavourable circumstances of it, and that for the reasons as follows:—

Namely, It is plain that they were anxious to gain as correct an account as possible of their divine Saviour in every way; and the very face of their writings and circumstances prove that they had no interest in giving any erroneous statement to the world of the Messiah; and that they therefore would make every possible enquiry or search after a knowledge of the continuity of the families from the first till Christ; and after so doing in the best way, they would, like any other reasonable good men, be bound upon uncontradicted testimony to believe what they had made their business to know: this would be their duty of belief, upon the same principles of them wishing others to believe their testimonies, upon fair evidence; yea, this has ever been a principle of credit of testimonies from men to men; therefore as one man would wish others to believe upon reasonable evidence, so he thereby binds himself to believe another or other testimonies.

Now, as men of principle, the Evangelists were obliged to depend upon those accounts which they had from the authority they thought the best; and it next follows, that as they were thus obliged to depend upon those accounts

which they thought true, so they had a right to be positive in what they said, otherwise their attaining that knowledge in the case which they believed right, would have been of no use; yea, all accounts of any moment which have come from the best of authority they could come from, in any certain cases, became positive to the informed, the which reception of accounts needs no proof, since they have yet borne their own evidences; and having a firm or positive assurance of the truth, they would then with all confidence declare the same, nor could they do less, having an assurance they thought positive, without they had violated their consciences. — Thus then they were bound upon fair principles to declare in a positive manner what they had received in a positive manner.

And as they had the genealogy of the Saviour by information only, because of the reasons assigned, the error would not be in them, but in their transmitters to them, just as any mistake in any account would be with error when such informant labours under an error; and as the informer would do no crime in declaring an error through being wrongly informed; so neither were the Evangelists in any fault by declaring an error through wrong information; but if any fault at all, it would be in their informants. And it was therefore both right to be positive in their accounts of Christ's genealogy, being as they thought certain, and without any fault on their parts, though wrong, by being the errors of those from whom they had their knowledge. Also the persons who gave them the accounts were free from blame, if they gave that information according to their understandings; for what I have said in the case of Nehemiah's error respecting the numbers of the

different families who returned from Babylon, I repeat in this case, namely, that unavoidable ignorance never was a crime, and therefore that declared in ignorance was no crime of lying, and for which reason neither those from whom the Evangelists received their accounts, nor the Evangelists themselves were guilty of any act of lying; because I further observe, that lying is an act of declaring a known untruth, but not of an unknown untruth, for which there has never been any crime, as aforesaid.

Nor was it any act of depreciation of them as men of inspiration from the Lord to mankind, seeing that inspiration is no account or teaching from men, but is absolutely a teaching from the Lord only; and therefore while mankind may have erred through ignorance, and therefore free from crime thereby, those teachings from the Lord have been beyond error, which have come from the Lord's spirit only, to the mind. Thus, therefore, had thousands of mistakes been made, owing to forgetfulness or wrong information, yet the inspirations, being of another sort of teaching, which in their true nature have ever been infallible from an infallible teacher, namely God, they remain quite the same, sound and true.

Now I come to say that from the foregoing upon this point nothing more can be made of the subject than that it appears that the Evangelists made an unavoidable mistake only in a narrative from fallible mankind, and which being unavoidable was no possible fault of theirs, and that therefore they remain the evangelical, inspired, and divine teachers of the truths of the Lord to mankind, as they are in the Scriptures of the New Testament.

And I will now say to any biblical critico:

who may have been forward to protest against the Scriptures for such errors as that in Nehemiah, and that in the Gospels, both which are only narrative ones, that, as thus stated, they are no possible detriment to the Scriptures, as our guide by divine inspirations; they being quite of a different nature to inspirations; and that it therefore is an high insult to the Majesty of heaven, when such affronts are levied at his words by inspired men. In confirmation of which assertion, I am from conviction led to say, that such minor mistakes do most decisively attest that those men were truly impartial; for which reason they would declare the truth in narrative, and as they saw for themselves; and as they were taught of the Lord; for impartiality has ever been an unchangeable basis of unbiassed disposition to any thing beyond the truth: this was and is the true nature of impartiality, and the true nature of any subject in that case, has the sole command of the attestations, and thereby the truth heard, seen, or felt in the soul, becomes told or declared.

Now any schemed partiality has at any time of existence been so as to make one thing agreed with another, in the object of partiality; nor in one instance would such schemers like to have one contradiction, but all to acquiesce. This sort of narrative mistake, shows that they did not scheme any thing totally according to their views of partiality (which always causes schemes before they can begin) and therefore is an evidence the strongest of impartial unschemed regard for what they might hear as the truth, and see with their eyes, and feel in their hearts, by the operations of the holy spirit of God. Thus there is no invalidation of the inspired writings by the trifling mistakes,

though they have been placed as the cause of many denials of the Scriptures by too many; and as divine truths they are to be depended upon in opposition to any antagonists they may have, which truths are the more clear by the impartiality evident in the little mistakes, and for which reasons it is dangerous to repel the force of the divine word or the Scriptures, but ever safe to believe and rely on them as the inspirations of the Lord; always bearing in mind that there is no connection between inspirations and human accounts; and therefore whatever may be a mistake as an account of men, none can be in the inspirations, being from an unerring God.

Another source of opposition to the divine word, is the abstruse or rather contradictory account of the resurrection of Jesus from the tomb. In the account there seems three or more difficulties which have been denominated contradictions, and which being from the persons who were on the spot to see them, have been considered very pernicious ones, so much so, that some who make profession of attachment to divine truth, have rejected the Scriptures as uncertain by such contradictions being found; they are as thus follows. St. Matthew saith that it was at the dawn of the day that they were at the sepulchre; and that there was one angel who rolled away the stone from the door. St. Mark saith that they reasoned who should roll away the stone, and that there was a young man in a long white garment in the sepulchre. St. Luke saith that there were two angels who stood by them. St. John saith it was dark when they went to the sepulchre, but that there were two angels at the tomb.—For what St. Matthew saith, see his Gospel,

xxviii. 1, 2; and what St. Mark saith, see in his Gospel, xvi. 2 to 5; and what St. Luke saith, see in his Gospel, xxiv. 2, 3, 4; and what St. John saith, see his Gospel, xx. 1, 11, 12. And respecting the same event it has been said that there is a contradiction in the signs of Christ being in the tomb, and the actual time he was there; for it is said that he was to be three days and three nights in the earth, as Jonas was that time in the whale's belly, see St. Matthew's Gospel, xii. 40; but in the statement of the Resurrection it appears that Christ rose the third day, and that he therefore was only in the earth two nights, and not three as St. Matthew saith he was to be there; and thus is another contradiction.

Now the differences seem to be these, namely. First, according to St. Matthew there was one angel who rolled back the stone, and that it was the dawn of the day which would be twilight. St. Mark saith that it was sun rising, which would be twilight, as St. Matthew saith; but St. Mark also saith that they for a while reasoned who should roll away the stone, which implied just the opposite to the stone being rolled away. Second; the angel is said to have been at the outside of the sepulchre, by rolling away the stone; but in St. Mark it is said that the angel was in the inside of the sepulchre, and thus is another difference, in being said that he was at the inside and outside in one case.

Thirdly, St. Luke saith that there were two angels in the sepulchre, and St. John saith the same, thus in difference from both St. Matthew and St. Mark, for they only speak of one; and St. Luke with St. John saith there were two; thus is another difference, by saying there was one angel according to the two former

Evangelists; and two angels at one time according to St. Luke and St. John.

Fourthly, the Evangelist St. John saith it was dark; but St. Matthew and St. Mark saith it was light, by saying it was dawn of day and sun-rise, (for when the sun rises any where it is there light to know it is rising,) and thus there is another difference, by saying it was light in sun-rising, and yet dark.

In the fifth place, it is declared by St. Matthew that Christ was to be three days and three nights in the earth, as quoted; but in all the readings on the subject it is clear that he rose the third day from the crucifixion, which only made it two nights in the earth, thus is another difference of one night, by saying he was to be three nights, when it was only two.

All these seeming differences I shall explain and reconcile as follows, but I shall remark that such difficulties as these, or many difficulties which are not understood, may have been accounted for to those who knew no better, by stating that they are owing to error in translation. To this sort of reconciliation of the difficulties I must be averse, because the translations have been made by so many hundreds of wise and good men at different ages, that they cannot possibly be much wrong in any way; yea, they will admit of little or no amendment in sense or meaning, though a few differences have been in spelling and quantity of words, and different words, yet all such differences have hitherto amounted to the same sense in meaning, or as nearly so as possible; therefore upon fair comparison of translations by those who had it in their power to translate, it does appear that little or nothing can be said in fault of the translations in any sense they have

represented the divine words; and therefore to attempt to answer the difficulties in saying that it is owing to the errors of the translators in the translation, was and is an absurd way of satisfying weak understandings.

The Holy Scriptures are able to bear themselves out in answer to such or any difficulties which have or may be found in them; when the same are properly understood in their proper view. And what I have just said upon the proper translation of the Scriptures I shall show to be true in a little time, when I come to the next section, namely to show the continuation of the Scriptures till now. But as the Scriptures are able of themselves to lead the understanding to a right knowledge of how to answer any objections raised against them, through such-like difficulties as these stated, I shall now show the reasons of these differences relative to the resurrection of the Saviour according to the holy Word, as I have answered those mentioned before these, relative to the said resurrection.

And in so doing, I first observe that the difference between St. Matthew and St. Mark in the idea of the stone being rolled away, and intimating at the same time that it was not rolled away, by reasoning who should roll it away, seems to be thus: owing to the vast attachment that they had for the Saviour, they would not be easy at the time they understood he would rise, but would thereby be induced to be at the sepulchre as early as possible; and being so early they could not properly see whether it was not rolled away; and therefore not knowing that it was rolled away they would be very naturally led to think that it was not rolled away, and thus would reason to know who

among them should roll the said stone away; and that it was so early is very clear from what St. John saith, for he saith that it was dark, which would evidently be very soon in the morning, and thus it proves that they did not see to know that it was rolled away, and which accounts for their reasoning about the stone at the time it was rolled away by the angel, as both St. Matthew and St. Mark saith. And thus they had a proper cause to reason about the stone, and to say it was rolled away at the time they saw it.

And as it regards the situation of the angel being at the outside to roll away the stone, and yet in the inside of the sepulchre, as St. Mark saith, there is no contradiction at all though it appears one, because the same angel who rolled away the stone could also be in the sepulchre in a moment of time, without any possibility of bodily eyes seeing the removal, because all ideas that we can have of bodiless spirits, is that in that state they have the velocity beyond any human idea; and having such quickness in a very little time, he could also appear in the sepulchre, and thus it would be that he was at the outside to roll away the stone, as is declared, and in an imperceptible moment be in the sepulchre; and thus they in truth have said that he was at the outside and inside too, without any contradiction. Or there might have been, and no doubt were, legions of angels in invisible attendance to Him, and one of them might be in the sepulchre at the moment of rolling back the stone, and be seen, when in the same moment the one at the outside disappeared, and by so doing, not be seen at all afterwards. And thus there might have been one at the same time on the outside and the other inside, without any contradiction whatsoever. Or

there was one angel at the outside, who in a moment had his situation from the outside to the inside; and thus they who declared the one being at the outside were right, and they who declared the one being at the inside were right too; nor is there any contradiction therefore in the two accounts, though it appears so at the first sight.

Next, the Evangelists St. Matthew and St. Mark say that there was the one angel seen, as I have just stated; St. Luke and St. John speak of two angels who were seen in the sepulchre: thus appears another contradiction; for to be two, and only one in number at one time, or in one case, is a plain difference; one may be a part of two in one transaction, but only a part, and not the whole in any case when two are mentioned; nor could two be one, nor one two, while distinct numbers. It is a flat impossibility I am aware; but this difference I am authorised as follows, according to the divine word, to explain, and thereby shew that it is no contradiction.

The time in which the lovers of the Messiah went to the sepulchre was dark, so much so, as that they, when no great way from the sepulchre, could not know that the stone was rolled away, as I have explained; at which time there was the one angel only, as stated, or only one seen at once but they were at the sepulchre twice, and it was at the second time that they saw the two angels, who were not seen the first time, only one being seen then; and thus there is an explanation of there only being one seen at once, and two seen, St. Luke's Gospel, xxiv 9; thus they returned from the sepulchre, and in verse 12, Peter is said to be one who went; and in verse 24 it is said that certain went, and found it as

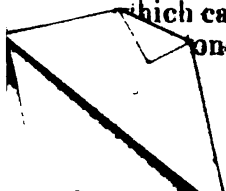
they have stated: From the reading of the fourth verse, it has some appearance that there were two angels the first time, but that only is in the manner of the statement, which is, as in almost all the Evangelists, owing to their order or manner of stating in a little irregular way, the facts, which irregularity is in all the writings of the Evangelists, for they have in some cases placed the same events in an order in a place after each other, very different from one another; that is, some of them have stated the same things before others, which the other Evangelists placed before them in their order, and thus they have not abided by one regular way of stating; but that marks the subjects the same as if they were ever so orderly placed; nor could it hitherto in one case weaken the truths stated, being no interference with their kind, but with the manner of representation only, just as many of the divine commands and predictions are out of their place, as I have observed when speaking of them, but which are equally true as being the divine Work, notwithstanding.

And as it is only the order of the statement which makes it rather appear that there were two at the first being at the sepulchre, it is correct that it was at the second time of being there that the two angels were seen. St. John is more clear in proof of the two angels being seen at the second time, and therefore shows that it is only out of order in St. Luke, St. John's Gospel, xx. 3. Thus Simon Peter is spoken of as going to the sepulchre, who went after the return of the women from the first going to it, as St. Luke saith; and after Simon Peter had been there in the second going, when the others had come away, it is clear that the r

angels were seen, for he had been at the sepulchre before the two angels were seen by one of the number; namely Mary, and that after she had come out of the sepulchre, and had slept awhile, see verses 11, 12, in the same chapter of St. John's Gospel. Thus, although the servants of the Lord have wrote a little out of order, yet at a second going to the sepulchre of some of them, it was the case that the two angels were there; for as stated they were there twice, in the second time of which going Peter was there; and the two angels being seen about or after Peter's going in the second time, is the evidence of it being at that second going when the two angels were seen.

And thus there was only one angel seen at the first time, and two angels seen at the second time; therefore there was one, and yet two angels at the tomb on the resurrection of Jesus, both of which statements are true, and are only wrote in a little irregularity, as observed, in the order, which would show the different times and different numbers without difficulty, had that order been abided by. However, it thus appears that the one angel was there, and the two, for which reasons both are true, without any cause of rejection, being true, though different.

In the next place, there appears a difference in time of being at the sepulchre; for St. Matthew and St. Mark saith that it was sun-rising; Matthew says it, in calling it the dawn of the day, and Luke makes use of the words as stated in the outset; but St. John saith that it was dark, as is clear in the reading. As I have already stated that they were there in the dark, which caused them to reason about rolling away the stone; so they were led to say that it



was both light and dark,—light by the sun rising, but dark before that, being there very early. The fact is thus about this difference; namely, that it was the case that there was darkness and light in sun-rising too, because there was an elapse of a considerable time from their first going as near to the sepulchre as they could, and that of being at the sepulchre; for they dare not, nor could be at the sepulchre in the first time, seeing the soldiers were there to guard the tomb, who doubtless would have slain all who had been so precipitate as to go nigh to the tomb, for it was their sole business to prevent any possible means of taking the body away; and that being the best done by allowing none to be near the sepulchre, they would adopt such preventive. Also, they with the Jews were at that time as inveterate at Christ, and all through Christ, as possible; so much so, that they had in the circumstance slain the Saviour in malice, and would therefore slay all, like him, who were in their power; and to rush to the tomb would have been throwing themselves into their power, to avoid which, they had not the means to be very nigh to the sepulchre; and not being at all allowed to be there, it follows that they could be nowhere but at some distance from the tomb, and being in wait about the tomb, until they could arrive to the very spot, by the angel descending and striking them as dead men, St. Matthew's Gospel, xxviii. 4; by this means they had an opportunity of being at and in the tomb, which they could not be at before.

The very circumstance of having a watch who were bloody enemies to the Saviour and his little followers, proves that none dare go near, otherwise it would have been of no use to

have a watch of that sort; and the followers of Jesus going early would have to wait till the angel had done his part with the soldiers, who were mighty.

Now as it appears that they went in the dark to the sepulchre, and had to wait for the reason stated, it follows that they were there at the dark, and as nigh as they dare be to the sepulchre, and that, afterwards they went in the sun rising quite to the tomb, at which time the soldiers were as dead men; and thus it was dark when they went, and sun-rising when they were quite to the spot, or was at the tomb, by waiting about till the angel came and did his work; therefore it was dark and sun-rising too, without any contradiction in reality being true.

The other difference is that of being only two days in the earth, which, according to St. Matthew ought to have been three, St. Matthew's Gospel, xii. 40; this is plainly the fulfilment of the sign by Jonas, but which when spoken was not properly understood by the Evangelists; for until the day of Pentecost they were very much void of a knowledge of any mysteries by signs only, or by parables: they could not miss seeing as men the performances of the Saviour, and his fulfilments of the prophecies of the Prophets, and as men of the warmest sincerity and purest motives, with the strongest attachments to the Saviour because of what he did and suffered, they were bound to attest the same as they have; but in signs they were very defective, hence it was easy to put a wrong construction on any sign the Saviour mentioned; yea, they were not able to put a proper construction on any easy parable or sign by without being taught, St. Matthew's el, xv. 15, and St. Mark's Gospel, vii. 17,

and St. Luke's Gospel, xii. 41. And thus they were quite unable to put a proper construction upon what they heard in any way different from plainness of speech.

And respecting the very event signified by Jonas, they were very ignorant when it was spoken of in a plain manner, St. Matthew's Gospel, xx. 18, 19, and St. Mark's Gospel, ix. 31, 32; thus the very event spoken of in plain terms, was not properly understood. Now the sign of Jonas concerning that event was not spoken in plain terms according to what St. Matthew himself saith in his Gospel, xvi. 4, St. Luke's Gospel, xi. 29, 30. Thus it appears that it was spoken in an indefinite sense, by not being said whether it was to be the days, or the nights with the days, as is clear in these two last quotations; and the Evangelist, Matthew, having been informed, or having read the prophecy of Jonas, which mentions both three days and three nights, he would be led to think and say the same, without any wrong, it being spoken of in an indefinite manner, as in the readings I have referred to; but being in an indefinite sense, it appears that the Saviour only meant the days signify by Jonas, and not the nights too. That the Saviour only meant the days is very plain in St. John's Gospel, ii. 19, 21; here he declares the days only: however, this would easily lead the Evangelist to conclude that he meant nights and days alike in number, and he therefore would say them both without meaning any more than he would think was signified, and meaning well he had no wrong as a man of sincere integrity and truth; for there is not a man in the world, however good and of truth, but would in like case if he made a conclusion upon it, think that both days and nights were meant. Thus

without any wrong St. Matthew has recorded that in a little improper manner, according to the other sayings referred to, and the event when it took place, and that owing chiefly to the manner of being spoken; thus, therefore, the mistake is, but it is no contradiction of what they saw, and heard, and felt from the Saviour, and is only a misconstruction of a sign, chiefly through its manner of being spoken, and partly owing to their ignorance in such sayings, as is clear in instances referred to.

They who wish to know the truth of the resurrection, as signed in Jonas, must understand the days only, in that signed, and that Matthew made a momentless mistake in what he thought on the subject, but which was no detriment to him as the servant of the Lord, being in ignorance relative to the indefinitely spoken sign, which has ever been no crime when unavoidable. I will also in this case remark that what St. Mark saith in his Gospel, viii. 12. In thus saying there should no sign be given in the very same case, only amounts to the same idea, which the other Evangelists signify in reference to the time then present; and that was, that they should then have no sign at all, but that only which had been given long before by the Prophet, and which was therefore no giving of sign then, but only repeating that which was given in ages back; thus when the sign was repeated it was not one then showed nor given; the Evangelist St. Mark was right in saying that the Saviour declared they should have no sign then; and the other Evangelists were as right when they stated the repeating of an old sign in Jonas.

Now from what has been represented as regarding the differences in several instances

attendant upon the resurrection, do, upon proper examination, appear no real differences, but perfectly right, and this respecting Jonas as a sign, has its meaning as represented, without any detriment to St. Matthew by his mistake in the circumstance of the number of nights. I will here remark that as the writings of many of the ancient seers and messengers are out of their order in their attachments to their names, and in the order or places of the Old Scriptures; so the writings of the Evangelists are much out of order, for they in some instances make mention of things much before some other ones that are mentioned before them by the other writers. Also, the transactions of the Saviour in various ways are only in part spoken of by some of them, but wholly spoken of by others; nor could they do otherwise, because they could only speak of those things they heard, saw, or enjoyed, from their recollection, which could only at the best retain a part of some of his transactions, and a few of them in complete manner, because the divine Redeemer did and said so many more good things than are mentioned, that they were more than could have been wrote at all, St. John's Gospel, xx. 30, and xxi. 25. And this accounts for the differences in their representations, in point of more being said by some than by the others; but both the more and the less appear true relative to what they were the witnesses of themselves, as I have said.

Now from all I have attested in answer of the objections raised against any part of the Scriptures, from the writings of Moses to the last point, it appears that there is no well founded one, but all being answered, the writers remain to the understanding as the inspired and holy

attesters of the divine will to mankind, as they saw, heard, or were impelled by the divine spirit, they having made no errors in any thing divine, but only in a few human transactions, which had not, nor has any connection with the words as from God.

My third general point in proof of the Scriptures being our proper revelation from the Lord, is the providential continuation of them from the first ages till now, (1824.) And this is no small mark of them being sound and good as from the Lord; for what he has loved as his own he would surely take care of, by the impulsion of his love or attachment to the object. The sacred Scriptures having been preserved as a collective object of his love, in a manner that no other work has been preserved in, shows the highest value of them to gain the highest preservation, and they are therefore evidenced as the words of the Lord, in addition to all the foregoing proofs of the kind.

While I am doing this in proof of their pure existence now as in ages past, I shall only cite those evidences which are just to the point, and shall therefore avoid all useless attendance to many names of preservers of the sacred volume.

In the first part of the care so as to preserve the divine word, we have the conduct of Moses in reference to his Law, in every point being regarded in the most preservative manner, for that which he had from the Almighty on Mount Sinai was lodged in the ark formed for it, the Book of Exodus, xxv. 16, and xl. 20, 21. In that the testimonies of the Lord which made up a complete law, were continued: but the Law on the mount was copied, and it, together with all the subsequent Laws, were in the care, and

under the administrations of the Priests and Levites who were appointed for the purpose, and they were read up to all the people at certain times, the Book of Exodus, xxiv. 7, and Deuteronomy, xxxi. 10, 11. Also the Law was to be made in a true copy, and really was, upon great stones, the Book of Deuteronomy, xxvii. 1 to 8, and Joshua, viii. 30 to 32 : thus the precepts and the promises of the Lord by Moses, were privately and publicly known and preserved, yea, all his writings which he had produced upon creation, and of all events from that time, till the said precepts, were as carefully preserved by the Priests, and Levites, and Scribes. All were therefore in proper security of being had and known, and that until the great contest with the Philistines took place, in which the ark of the Lord was taken in which the said Law was, and it was in captivity for a considerable time, first Book of Samuel, iv. 17, 21, 22 ; and into Ashdod of which was the house of Dagon, the ark was taken, but in consequence of which Dagon was slain, and numbers of Ashdod, owing to which they took the ark into the land Ekron, but they dare not let it be there for fear of the vengeance of the Lord ; and after seven months of it being in the land, they also took it to the land of the Bethshemites, and there offered sacrifice unto the Lord for trespass offerings, and delivered up the ark into the hands of the men of Kiriath-Jearim, who also brought it into the house of Abinadab, see first Book of Samuel, v. and vi. ; and after being there twenty years, it was brought up to the tabernacle of the Lord by David the king of Israel ; that it was in that land so long, see first Book of Samuel vii. 1, 2 ; and that the king brought it from there again to his land, see second Book of

Samuel, vi. 1 to 12. In all this time none dare so much as molest the said ark, because of the sore curses brought upon them through it, for Dagon himself was slain through it being there; the inhabitants were also slain through it being in their country, which is clear in the two chapters referred to in the first Book of Samuel.—Nor did they of Bethshemish escape for only looking into the holy covert of the Law, but of them were slain fifty thousand and seventy people, first Book of Samuel, vi. 19, 20; and in consequence of such indignant punishments upon them, they dare not for a moment molest the words of the Lord; hence the Law was as entire as before, to which end it appears in the second Book of Chronicles, v. 9, 10.

So far therefore the divine word was kept, and all the other narrative and prophetic books were in the possession of the Priests and Levites all the while; for it was one chief part of their business to attend to that, and from whom copies were to be had, by any kings they were wont to have, see the Book of Deuteronomy, xvii. 18, 19, 20; and accordingly Solomon acted, first Book of Kings, iv. 1, 2, 3; yea, they had numbers of Scribes, who, in the nature of the office, were to write for the kings and nation, the law and prophets, in copying them, first Book of Chronicles, xxvii. 32, and the Book of Ezra, vii. 6, whence was a perpetual mode of preserving the Law and the Prophets pure and sound, having various manners of knowing them in as much as they were thus preserved secretly, and by Scribes and Priests, in copies, and proclaimed in public, both by writings on stones, and public readings at certain times, so that had they failed to possess in any way the divine words, they had them in other ways, and thereby

they were always, notwithstanding all the revolutions by the contentions of war, in the positive possession of the holy writings ; thus therefore in sundry ways the Scriptures were continued from time to time till the Babylonians captivated them, that is the people.

And during the whole time of about seventy years captivity in Babylon the divine writings were preserved, in proof of which we find Ezra read to the people the words of the Lord after their return, Nehemiah, viii. 1 to 14. Thus the writings were preserved so as to be read, nor could they lose them, being as aforesaid. And as is plain in the most certain and unbiassed Scripture History, known to the best of historians, and received and depended upon by our established Church of England, and other churches, the Old Testament and the New One, have been as follows preserved from the time of the captivity of the kingdom in Jerusalem and Judah by the Babylonians, down to the present time.

In a time after the settlement of the Israelites subsequent to their return from the Babylonians, they were captivated in so much that their city was taken, the divine law burnt, the temple plundered and profaned, by one Antiochus Epiphanes, but who were soon after delivered by one Judas Maccabeus ; yet owing to their numerous ways of having the divine Word, although the Law was burned they had it in the other writings, and by the other means. They after that state of destruction were in a very flourishing state, and enjoyed tranquility ; but again they were in the devastation of war, for Pompey, who was the commander of the Roman army, invaded and took them, until one Antigonus, by the assistance of the Parthians rescued them again.

After that again it was as a nation taken by the first Herod, who was declared the king of it by the approbation of the Romans and the Proconsul or high officer of Syria; and thus it became under the power of the Romans of a long time, yea, until after the crucifixion of the Saviour; but during all that time the sacred books were providentially preserved in use, for we find that the Old Testament was translated into the Greek language by a number of translators, namely the seventy persons, and they were appointed by the Greek prince who was king of Egypt, about two hundred and eighty years before Christ came into the world. Thus the Scriptures give all requisite evidence of their preservation during the various wars and captivities mentioned, or they could not have been translated into Greek.

And thus the divine word became more and more known and preserved till the Saviour appeared, the which the apostolic writers bear their testimonies to, St. Matthew's Gospel, v. 17, 18; and St. Luke's Gospel, iv. 17, 18; and St. John's Gospel, i. 17; and in Acts of the Apostles, xxviii. 23. Herein is an evidence of the divine Law and words of the Prophets being continued in every age and commotion, until the Saviour appeared. And soon after Christ there were several translations of the Old Testament besides that of the seventy; for one Aquilla had one, and after him Theodotion, then followed Symmachus, who had each one. And according to the divine words of the Old Scriptures, the New Testament was wrote to the various churches of Christ, in all parts where such churches were formed in the eastern world; hence the Gospels and Epistles, which were letters to the churches, were so wrote to

the said churches by the Disciples and Apostles of Jesus; by that means the Scriptures of the Old Testament were known to the Churches of Christ in union with the New: hence the sacred words of the Lord were regularly circulated into all parts of the christian world.

Also, according to authentic history, the Old Testament was better translated than the seventy had done, by one St. Jerome in union and sanction of St. Chrysostom, who lived in his days, and that took place a few hundred years after the Saviour's appearance, and before the christian church became universal in Rome, so as to be established by the emperor, for too many at that time were Ethics; and St. Jerome being a very learned and good man in the christian churches, did produce a good translation, and very soon as the christian cause got many converts they were furnished with good translations of Old and New Testament into their own languages; yea, in his time they were translated into the Syrian, Egyptian, Indian, Persian, and Ethiopian languages; and thus they were spread from nation to nation as they were converted to the divine cause.

After that they were translated into almost, if not altogether, the languages of the world then known, for so saith Theodorato and others, in saying that the world, or every country under the sun, was full of the swords of the Apostles and Prophets, which is another decisive indication of the divine word being extant in all languages. Thus from age to age the Scriptures have been preserved amongst all the christian churches, as well as the Bible was by the Jews preserved, and circulated among the Gentiles, as aforesaid. So both have been preserved and circulated in translations, as thus stated, until

we, the English, had them translated by John Trivise into the English language, at the time of King Richard the second of England, by which means the words of the Lord became in our tongue so as to be known by reading. And subsequent to that the church of Rome became concerned in the circulation of the Scriptures, so as to translate them about two hundred and forty years since; and they likewise translated the Old Scriptures in about two hundred and fifteen years ago; (observe the New Testament only was the first translation, and afterwards the Old Ones, as thus stated.)

In addition to all the foregoing translations, there was one of both the Old and New Testament, near two hundred years since, which took place in consequence of the Puritans complaining of the translations they had being a little defective; to which the Conference of Hampton Court, who were appointed to hear them, attended, and the King James, who was King of England, Ireland, and France, commanded a number of the learned to translate from the originals a new copy, which had been procured by many in order to translate from them as aforesaid; and from the originals the said appointed persons produced a new translation, who were very careful to avoid any errors of moment, for they were at the work about three years; and who having so many good translations in various tongues or languages, could in that time make every comparison, and so arrive at the best translation of the Holy Scriptures. The same translation has been extant in all the churches and Protestant chapels of Great Britain till now, (1824.)

w nothing could be more providentially
ved in the fluctuating world than the

Scriptures; since in the old dispensation, and during every war and change thereby, the Almighty had so ordered the various means of knowing the said, that when they lost one means of having them they had another, and then had them as if they had lost no mean at all. Equally as signal has his means of continuing them been in their propagation by translations among the Gentiles, who had them thereby, and preserved them in numberless manners among the inhabitants of the world.

And by the same means both the New and Old Testaments have been continued and circulated in the christian churches in the three parts of the globe, and of late into all the four parts of the globular world. And finally into our nation the Scriptures have been, as stated, made known in the most correct manner, having been translated under more superior means than was at any time before; all which regard of the Lord for the Scriptures, so as to preserve them in a very extensive way, shows their sameness to us from the Lord, as they were to the Jews and Christians at the first; the continuation of them thereby showing they have come to us in a regular chain of connection from their commencement in the intelligent world till now. Thus God has manifested that they are his words to mankind; or he would not have respected them in promoting their extensive and regular continuity, amidst natural and determinate opposition to them, by sin.— This evidence of the divinity of the Scriptures is the more clear when it is compared with the extension and preservation of all other pretended systems, such as Paganism of every sort, that so far from increasing and being preserved by the wise and good, has become despised and

fore if any translation could be good, that was by them; from which consideration I must without any reserve aver that all who have been in any way forward to decry the translation as from them in King James's time, have so far been guilty of undue reflection, and have only exposed themselves to the views of the biblical critic and divine as wanting to evade the true meaning of the divine words as they are, by stating to the ignorant that such words are in a wrong translation. The translation is on as good a basis as it need be, for the aforesaid reasons; nor is there any thing of any moment wrong in it, which is as clear as it need be, upon the circumstances of the said translation; and it is therefore dangerous to meddle with that which has been well done, and that because it is a species of adding to or taking from the words of the Lord, which is anathematised Revelations of St. John, xxii. 19. We then have the continued words of the Lord as represented, and in a proper intelligent manner, so that all may read and know them.

I, in the fourth and last place, remark in further proof of the divine inspiration, and gift of the holy Scriptures to mankind, that they declare the same by their pure or holy kind: To this effect I have variously made evident in noticing in the remarks upon the truth of the testators or writers as evident thereby; but I shall resume the point a little. In the which is a fulness of speech of the absolute mirror or reflection of Deity to all the intelligent beings; for in them there is every repugnancy to any vicious, carnal, and wicked disposition and conduct; for their uniform language is, that we are to cease to do evil and learn to do well, in all states and transactions

towards God and our fellows, Psalm xix. 7 to 14; and Isaiah's Prophecy, i. 16, 17; and St. Matthew's Gospel, v. 27 to 30; and in St. Paul's Epistle to the Romans, viii. 4 to 8, and 13. In all these, as through the whole of the divine words it is decidedly clear, that they are as averse to immoral and unholy disposition or deportment as possible, whence is an indication of their pure or holy kind and tendency; the which being opposite to the impure and unholy principles and life, is in the very nature of the case a positive avowal of them not having any connection with an unholy impure cause; for as an effect is so must the cause be; and as the Scriptures have in their very nature all pure and good to mankind and the divine Being, they have come from the source of good in order to be good and holy; and as there is only one source of good and holiness, who is God, then they must have come from him primarily, by his operations and teachings to good men, as aforesaid, and from them to all who have or may see or hear them; and thus as pure gold came from the same kind of mine; as pure diamonds came from its kind of stone; as the pure rays of the illuminating sun come from the same, and are the same sort of light and heat, or kind; or as the voice in words is as the thoughts of the mind, so the divine words came from, and are as the eternal mind towards his creatures, pure and holy, and therefore just and right in all they say and do in every respect; Psalm xii. 6, 7; and St. Paul's second Epistle to Timothy, iii. 15, 16, 17.

Nor is it possible that the divine word or the Scriptures could have any cause but God, seeing they uniformly evince and produce all that is in any way proper or righteous: yea, as impossible

is it as to prove that any object produced can in the production be different from that of which it is produced, without any change therefrom. The Scriptures in their very kind and end shout aloud to all, we are of the Lord Almighty, and must be obeyed, or you must be lost!—Also the sacred Scriptures to that make known all that is requisite to be known, as the creative supporting cause of all, on whom in the possession and exercise of holiness we are to depend, and to whom we are to apply, and from whom we are to have the supply of its possession and exercise; thus, as the creative cause of all good, is God himself, Genesis, i. 1, and ii. 1 to 4; and in Job, xxxviii. 4; and Psalm xix. 1; and in St. Matthew's Gospel, vi. 30; and St. John's Gospel, i. 1 to 4; and Paul's Epistle to the Ephesians, iii. 9; and his Epistle to the Colossians, i. 16. And as clear are the Scriptures upon our sole dependance on God only for all spiritual and bodily good; Book of Deuteronomy, xxxiii. 26 to 29; and Psalm xxxvii. 3, and lxxviii. 34, 35; and Isaiah's Prophecy, 50, 10; and St. Paul's second Epistle to the Corinthians, i. 9; and St. Paul's first Epistle to Timothy, iv. 10. They teach that the application must be to God only, Psalm 50, 14, 15; and Jeremiah's Prophecy, xxix 12, 13; and St. John's Gospel, iv. 23, 24, and ix. 31; and St. Paul's Epistle to the Phillippians, iii. 3. Nor are the Scriptures short of a display of a full supply from the Lord to his creatures who trust in and wait upon him, Psalm xxix. 11; and Psalm xxxi. 24; and Psalm lxxxi. 10; and Malachi's Prophecy, iii. 10, and iv. 2, 3; and St. Paul's Epistle to the Phillippians, iv. 19.

With this teaching we have also the medium of access to the Lord and the conditions of

supply, made as clear as the foregoing; the medium is his Son the Lord Jesus, through whom the Psalmist applied to the Lord, Psalm lxxxiv. 9; and the Prophecy of Habackkuk, iii. 13; and St. John's Gospel, xiv. 6; and in Acts of the Apostles, iv. 10, 11, 12. Again, to the holiness of mankind there are taught the duties requisite to be done in obtaining the same, and maintaining it, such as a forsaking evil of sinning, Proverbs, xxviii. 13; repentance or godly sorrow for offences done, in union with confessing and forsaking, St. Mark's Gospel, i. 14, 15; and St. Luke's Gospel, xiii. 3. Faith, or a sincere trust or confidence in the Lord Jesus, without any trust to ourselves, is also a duty to be attended to in attaining the divine state, St. Mark's Gospel, xvi. 15, 16; and in the Acts of the Apostles, xvi. 31; and St. Paul's Epistle to the Ephesians, ii. 8. Thus are the duties of all individuals in order to the attaining the aforesaid holiness or good state.

The manner of maintaining, as well as that of obtaining the divine state, is also taught in the sacred volume, St. Luke's Gospel, viii. 34 to 38; and St. Paul's Epistle to Titus, ii. 11, 12. Thus the holy life is to be in self-denial and perpetual following the Lord or his righteous will; also it is in union with that, a duty to offer our petitions to the Lord daily, St. John's Gospel, xvi. 24; and St. Paul's Epistle to the Ephesians, iv. 6, 7. Together with these, we are to search the sacred words, St. John's Gospel, v. 39; and in Acts of the Apostles, xvii. 11.

As I shall in their regular order explain all these subjects in their minute meanings, I only now state them in proof of the subjects the sacred words contain, being in every way for the personal holiness, present and future good.

of mankind, and the revelation and glory of God. And in truth the holy Scriptures constitute the subjects of their contents holy and happy in themselves, and just in all things towards others; merciful to all, and humble towards the Lord in all obedience, as the Lord requires, the Prophecy of Micah, vi. 8; and thus they let their light in part shine before men, St. Matthew's Gospel, v. 16; and verily such is a glorifying God, St. John's Gospel, xv. 8. In all there thus appears holiness to the Lord of sabbaths; the medium of attaining it; the duties to be done to obtain it; and the correct method of continuing the glorifying the Lord according to his inspired and taught words and will to men.

Seeing that in the said Scriptures there are taught, and they contain all that's enlightening, enlivening, renovating, sanctifying, saving, salutary, joyful, blissful, and pleasing to the God of pure holiness, if aught is good and of good in its kind, the sacred volume is; in which are all these substantial qualities, which are no less than a manifold emanation from, or transcript of the will of the Lord to mankind; and at once therefore is a most positive declaration of divine authenticity in the said words to mankind.

I now am led to enquire of the atheist what reason of any possible sort can be assigned for a denial of a great first cause of all possible existences, and God in creation, inanimate, animate, and rational, which we can have any idea of? Nay, I will say, what stupid arrogance of infidelity will you dare to assume in opposition to your sensible powers, which from time to time cannot but be impelled to admit the existence, eternity, and the rest, of some being a

substance in himself from whom all tangible substances came, and by whom yourself and all others absolutely depend for being!

Notwithstanding all the abstruse recesses of nature, which afford no real evidences of what the mind wishes to know, yet there are in all creation sufficient demonstrations of the eternal and his immutable perfections. The evidences I have advanced of that Being and his qualities, are peremptory if any are, nor can you in any plausibility deny them, but they with the testimonies of holy writ, declare the supreme God, by whom are all things, for whom, and to whom are all things of every species in infinite space.

Then let that reason, which has been too often obscured, and by which you have been led astray owing to its depravity, have no more ascendancy of the right use of its powers in the researches of the phenomena of nature; but while the voice of all is, believe the God who formed us, stationed, and supported us, do so, with all your vital, rational, and active powers, for be assured that it is highly dangerous to repel the force of reason in its pure exercises; it is the internal rational light which is to illuminate the mind, so as to be a spring of devout and rightful deportment in life; and to repel that is to repel him who gave it, in as much as it is the agent of the Lord seated in the soul, from which he requires proportionate exercises; and as to repel any rightful agent is the same as to repel the master; so to counteract the agent of the Lord in the soul, namely reason, is to act reverse to the Lord of reason: cease to err in that, and begin to admit the truth in a manner becoming reason, and to the honour of the Lord of all.

And the deist has as little cause of glory in

his cause as the atheist. To you I am constrained to say that your reason is challenged to confront, much less to confute, the Scriptures, as of the Lord, upon any fair principles; and in this I address not only the public, but also the private opponent of the divine words. Sure I am that the foregoing evidences of both reason and all relative to the Scriptures aver that the said revelation is a product of God to us, without any rational cause of denial of them. What can be a more decisive omen of God having given a revelation of his will than those faculties and exercises of the animal and rational beings mentioned in my reasonings upon the subject, (on pages 21, 22, 23, in this book) yea, if aught on earth amounts to a positive evidence as cause and effect being alike in kind or disposition, those aver the gift of a revelation to our species; and as the sacred Scriptures, with their official persons, come up to the standard of such a gift as the Lord would give to his creatures as a revelation, it is as clearly significant that they are that which he gave for our proper internal and external conduct; and which have, as aforesaid, been continued till the present time. Then, deist, be not so presumptuously infidel relative to the same words, but as you would depend upon a rock for stability in any storm, do in like manner with the holy word. Do you say that in order to be a pure revelation, they must be consonant with sound reason, which you are assured came from the Lord as a guide of life? In that they will agree in the minutest sense, for whatever reason can see in all the range of creation, the sacred oracles do as explicitly teach! The being of an almighty and uncreated, eternal, immaculate, infinite, wise, and good attributes, the origin

and support of all possible beings subordinate to him; their personal, relative, and divine duties for present and future good, are all attested in the sacred treasury of the words, yea, all that's preceptive, ideal, or experimental, are taught; and the fates good and bad are as clearly depicted relative to all, as their conduct is, as they could or can be; therefore all that can be desired in a revelation from God, are found to be existent in the oracles of the Lord.

Do you also say that they, as the gift of the Lord, should have been by means of holy, unbias'd, and faithful men of truth? So they were; none could have evidenced such qualities more than they have, the which is clear in reading upon the subject! Do you moreover say that the revelation from the Lord should be infallible, coming from an infallible God? So are the Scriptures, having come from him! yea, in all respects they are as void of error as possible, as far as they are from him only, to the holy men who wrote them, seeing that all errors in them are only such as have been in forgetful memory or from fallible men in accounts transmitted, and not at all from the Lord, but so far therefore as they are his commands; as prophecies, promises, threatenings, blessings, and so they are fraught with conformity to truth and infallibility, with the happiness of all and the glory of God, as I have indicated in my remarks upon the subject.

Do you additionally say that if the Scriptures are of God that he would have taken all care of them, and forwarded them in the earth among men? So he has, as I have stated! He like as a father who taketh care of his child that it ruin not, has been mindful of his words, hence he has preserved them in one or another

way in the greatest disorder and peril, and has circulated into every part at sundry times, and by both kings and subjects their pure and salutary substances taught to men. Thus what you can conceive to meet in a revelation from the Lord, is in every respect centered in the sacred oracles; nor is there any well, but ill founded objections to them.

Are you wont to imagine that it would be beneath a God in dignity of being above all, to have deigned to reveal to men, and from them to their fellows, and to teach in such a complicated, and yet simple manner in various ways, knowledge or duties of blessings, when he had no need for such to enhance his glory, nor could nor can suffer any loss by the disobedience of his creatures. To this I am ready, and do say that since it was not beneath him to form the creatures of his power, but his pleasure so to do, it would be as pleasing to him and as dignified, to give them such guides and regulations for their intended good as their created state required; nor would the Lord have been treating his creatures according to their rational and obedient powers, formed by him without a revelation suitable; to answer which he was pleased to give the oracles of life; and being a less work to regulate by revelation than to form out of dust the individuals, it would be rather a dignity to reveal to the species for their good and his glory than otherwise, both in the work itself, (being not such a stoop of his majesty as when he acted upon mere dust,) and as it regards a proper correspondence with the power she had formed. Then let me most courteously dissuade you from any disbelief of the teachings as from God, and persuade you to acquiesce with them.

As an individual I have laboured in reading

tion; the inanimate beings are as they have been; thus peculiar but no more; all animate creation indicates this too; and the higher ranks of beings have been hitherto as pregnant with the same proof as they could, nor is there any need to advance any philosophical evidences beyond their visible ones to the eyes, seeing they are self evident to all spectators. Upon this most decisive omen of quality or kind of being, it is as clear that while none could exceed their powers or qualities, so what is at any time evident in product is a decisive indication of what is possessed, otherwise there could not be the product; the product therefore is a mark of at least equal qualities or powers; thus the qualities of the tree are known by the produce of the tree; the rock by the stone it produces; the mine by the metal; the sun by its light and heat; mankind evince their skill by their arts and sciences, or products; and their kind by their offspring, and mental or bodily powers.

And as thus, being prominent in all according to the immutable laws of him who has formed them, and which being of all evidence the most conclusive, as they show, so they are positive informations of the truth. In this view what has been evident, and is evident in reference to the products of Christ, becomes an omen of his quality or kind of person. In producing qualities of the human kind he thereby evidenced that he was of the human species so far, and not any other in that; what he has effected in a divine sort has so far been an omen of his person being divine, nor could it be possible to produce divine effects without divine qualities, for the reasons just mentioned. The Saviour has given evidence of his divinity in producing

subjects the various meanings cannot be all one, nor can they be all right: to obviate such differing teachings as are found to exist, and which rather cause the enemies of the Lord to blaspheme than otherwise, I shall elucidate the most difficult doctrines mentioned, and that according to the evidences of reason, and as the oracles do seem to maintain.

Amongst the important part of the divine subjects the divinity of our Saviour is found, but which has met with much contention from its opponents, for while some of the christian world are in no way slack to believe its truth, yet others will only in their views admit that he is signified as a being, a mere creature, and a great prophet or messenger of the Lord: both these cannot possibly be right, for they being different are so much dislike each other, and therefore are not one faith in the doctrine; and as they thus differ, while one is right the other is wrong, for there is only right and wrong; and to have a proper knowledge of that important doctrine is of the highest importance to mankind, seeing that on it our all in a great measure depends. If we wilfully err in what we ought to know in the Saviour, we so far are unbelievers, and as such cannot be saved either here or hereafter. The doctrine of the divinity of Christ is that subject I am now about to prove on such principles I have no doubt, as will establish the truth of its existence in the minds of the rational and good.

First, in doing which the subject is in a great degree evident upon the following reasons, thus; no being could at any time exceed its qualities in any knowledge, power, or act; any could at any time act within the limitation of such qualities of its kind in any sphere of ac-

thing made that was made ; In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness comprehended it not :” and in verse 14, “ and the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth ;” and St. Paul declares the same, St. Paul’s Epistle to the Ephesians, iii. latter clause of the 9th verse, “ hath been hid in God, who created all things by Jesus Christ ;” and as is clear in St. Paul’s Epistle to the Collossians, i. 15, 16, 17, who is the image of the invisible God, the first born of every creature ; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him and for him ; and he is before all things, and by him all things consist.” These and many more are evidences to the same creative qualities in the Saviour ; and although St. Paul intimates that he was a created substance before all other beings, as the image of divinity to the surrounding beings, yet that is distinct from the divine essence of the Saviour ; it was needful for him, as the Creator, to assume a form of being in order to act according to the capacities of his creatures, whether angelic or human, or they could have had no possible medium of access to him, being infinite and unapproachably glorious, and therefore could not have been in any way known by creatures ; and that body of the Saviour was a person of access for all his creatures, as the Apostle saith, which as an image only, represented the Saviour in a some what faint manner ; but the effect of his divine power is in living evidence in all imaginable

creation, as the testimonies of the quotations do aver. For as to create by a mere creature would be to produce what the same had not in possession, namely existence by self, which the same had not, or there would have been no giving that to such a being, by being created himself; so then to create was to do more than the creature could do; and as there neither was nor is any but the creature kind by being created, and that of creator by not being created, then when he could not be a mere creature by doing that which the uncreated only could do, it absolutely follows, that he was and is possessed of uncreated qualities therefore; and which is the point now contended for, namely, that he having the qualities of God by creative acts, must therefore be God himself; Christ then, is God as well as man.

Again, the acts of command upon nature, which he has proved effectual in answering the said commands, are further omens of his divine person. There never was any invisible power save that of God, by which any part of creation could be commanded by mere words without any other substance; Christ having done that has also demonstrated his divinity, or he could not have done that which only God could do, St. Mark's Gospel, iv, 39 to 41, "and he arose and rebuked the wind, and said unto the sea, peace, be still; and the wind ceased, and there was a great calm: and he said unto them why are ye so fearful? how is it that ye have not faith? and they feared exceedingly, and said one to another what manner of man is this that even the winds and the sea obey him?" The Saviour's walking on the sea in his human tangible substance was as great an act of divine power as that of a calm being com-

manded; for it was an act of a miraculous power over nature in commanding the liquid substance to uphold his body, St. Matthew's Gospel, xiv. 25 to 27, "and in the fourth watch of the night Jesus went unto them walking on the sea; and when the disciples saw him walking on the sea they were troubled, saying it is a spirit, and they cried out for fear: but straightway Jesus spake unto them, saying, be of good cheer, it is I, be not afraid." The act of multiplying the loaves and fishes was another, not human nor angelic, but a divine act; in the same Gospel, xiv. 19 to 21, "and he commanded the multitude to sit down on the grass, and took the five loaves and two fishes, and looking up to heaven he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude; and they did all eat and were filled, and they took up of the fragments that remained twelve baskets full; and they that had eaten were about five thousand men, besides women and children."

With these mentioned acts of divine power we find he had, and used power to heal all manner of diseases at his own pleasure, St. Luke's Gospel, ix. 11, "and the people when they knew it followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing."—His almighty power to raise the dead contrary to nature, is another signification of divinity in him, St. John's Gospel, xi. 41 to 44, "then they took away the stone from the place where the dead was laid, and Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me, and I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

And when he had thus spoken he cried with a loud voice Lazarus come forth, and he that was dead came forth bound hand and foot with grave cloths, and his face was bound with a napkin; Jesus saith unto them loose him and let him go."

Again, his act of rising again from the grave by his power, when the body was dead, is as evident of a divine power distinct from human, as it need be; for without it he could not be able to rise of his divine will, which, although it is said that God raised him up, yet it is also said by him that it was his own power, St. John's Gospel, x. 17, 18, "therefore doth my Father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and power to take it up again;" the which he actually did, as is clear in almost every reading of the New Testament according to the account of it, St. Luke's Gospel, xxiv. 6, 7, 8, "he is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; and they remembered his words."

With all such commanding acts of his power divine, we see also his prerogative to forgive sins, St. Mark's Gospel, ii. 9, 10, "whether is it easier to say to the sick of the palsy thy sins be forgiven thee; or to say arise, take up thy bed and walk? but that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy," &c. These and many more testimonies of the same sorts, are interspersed through the sacred writings; and seeing they are such acts as none but divine

power could perform, he who performed them has showed thereby his divinity.

In the act of the sea's calm, and that of the sea's support of a tangible substance, which without any exertion would sink into the said sea, was decisively an over-ruling command of his in reference of that part of creation, and which not being in the known power of any creature, stands as an indication of none but divine power in substance and act. And as in that, so in all the other transactions which have ever been contrary to nature, he has showed as much his divinity, as aforesaid. The act of that which belongs to God only, being in his power, is as indicative of his Godhead, namely forgiving of sins, St. Matthew's Gospel, ii. 7, "why doth this man thus speak blasphemies, who can forgive sins but God only?" The Jews were in possession of this much knowledge, so that they conceived the Saviour committed blasphemies; but the Saviour having the power which belongs to God only, it then follows that he has divine power in that too. And remember that the Saviour's power of a divine kind, appears not to be in a secondary way as it regards his divinity, but he absolutely in himself and by his own independent mind appears to have commanded, and accordingly had obedience and success.

In this we see a vast difference from the Apostles and followers he had; for they were only able to do their miracles contrary to nature as miracles by him or his power; hence in his name they were wout to do all, nor had they any power of the sort without him, St. John's Gospel, xv. 5. "for without me ye can nothing." But very different was it with the Saviour! he without any dependance upon any

in his acts produced just as he ordered, without I say, any other power; thus being in possession of divine powers they indicate divine qualities in such powers; and as to be one quality is everywhere to be alike, or they are not one in kind; then the Saviour has by qualities divine showed himself a Divine as clearly as that he is human, in his exalted person.

In the foregoing powers of the Saviour we see every attribute in deity centre in him, for as he created all, he must have power over all; thus he is Almighty as the Father; and as he created all, he also must be infinite, or extend to all possible beings, in as much as there is no being but what he has made in any part of creation; and being equal to all possible existences, he having created all, he also must be their support into being at first, and in being now as at every time hitherto, and must uphold all so long as they exist: and having created and supported all, he must know all in the minutest manner, in order first to give their very kind, and afterwards to support by his power and supplies, their very kind; and being thus existent so as to give the first being to all in their good kind, he must also be good in divine essence; and having in his own nature self-existent qualities so as to give being to all, and support, and supply means of being, he cannot but be existent, those being his qualities, and thus he is unchangeable or immutable in what he is; yea, all the attributes of deity centre in the Saviour, by being the Creator and Commander of all existences, as aforesaid; and to which purpose the holy Prophets and Apostles declare.

First, he has the title of Lord or God, Psalm cx. 1, "the Lord said unto my Lord, sit

thou at my right hand until I make thine enemies thy footstool;" which being compared with St. Matthew's Gospel, xxii. 44, 45, is a plain title of the Saviour, as the Lord. Isaiah saith the same of the Saviour in Prophecy of Isaiah, ix. 6, "for unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." To the same speaketh another Prophet, Zachariah's Prophecy, xiii. 7, "awake, oh! sword against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hands upon the little ones:" this, with St. Matthew's Gospel compared, xxvi. 31; and St. Mark's Gospel, xiv. 27; doth show it to have reference to Christ. St. Paul is as clear in this respect as possible, St. Paul's Epistle to the Romans, ix. 5, "whose are the father's, and of whom, as concerning the flesh, Christ came; who is over all God blessed for ever." And in St. Paul's Epistle to the Collossians, ii. 9, "for in him dwelleth all the fulness of the Godhead bodily:" thus all that can be couched in the Almighty, are found to be in the Lord Jesus. As the father is God, so is Christ, for he is denominated God and the Father's Fellow; and what is said of the over-ruling power of God, is said of the Son, for he is said to be over all: and what is said of the Father as being everlasting, is said of the Son, for he is said to be blessed for ever in his Godhead, whence are necessarily included all the qualities of God, and which are declared as thus quoted. The Saviour, in reference to all his divine powers,

saith that He and his Father are one, St. John's Gospel, x. 30, "I and my Father are one." This in union with whatever is said of his divinity, as the foregoing becomes a corroboration of it; for whatsoever can be conceived in the Father is the same in Christ, according to these words; therefore as one is, so is the other.

The infinity of Jesus is not only signified in the expressions mentioned, but it is also positively expressed by himself in saying that he is every where, St. Matthew's Gospel, xviii. 20, "For where two or three are gathered together in my name, there am I in the midst of them: his immutable perfections are as clearly indicated by the Apostle as they are absolutely denoted in the foregoing, St. Paul's Epistle to the Hebrews, xiii. 8, "Jesus Christ the same yesterday, to-day, and for ever." In addition to all these evidences of the divinity of the Saviour, the prerogative of the worship of the creatures, as claimed and declared by his servants, is another representation of his divine person, St. Matthew's Gospel, xxviii. 17, "And when they saw him, they worshiped him; but some doubted;" so saith St. Paul in his Epistle to the Hebrews, i. 6. And again when he bringeth in the First-begotten into the world, he saith "and let all the Angels of God worship him." In all the Scriptures upon this subject it is taught that God only must be worshipped; hence to render divine homage to the Saviour with his approbation, is an avowal of his divinity at the same instance, in order to claim the prerogative of such worship. I might fill up a volume in quotations in assertion of the divinity of Christ, as well as that he was and is perfect man.

In all upon the subject it appears that he is the God of all, as the Father is; since all the

qualities in the Lord are in him, and all the duties due to the King of kings, are to him; and all that is said of the Father is said of Him. As the Creator of all, he has the qualifications of God; as the Commander of all, he has performed miracles by his own independent power, in that they were without means of any inanimate or animate sort; as equal to the Almighty, he has with the holy Prophets and Apostles made as peremptory indication as possible, who could not lie himself, being emphatically truth; nor could his servants as inspired, being thereby taught by an unerring spirit, namely his own spirit of truth; and as divine, all honours of worship are his, both of men and angels; all of which are sufficiently plain as true in the foregoing upon the subjects. From which, if Christ be admitted into the belief as a human good person, (which none will deny who credit the Scriptures they ought to credit,) then as true is it, that he is divine, because as plainly signified as one is, so plainly signified is the other.

Moreover, the Unitarian, who is as opposite to the divinity of Jesus as light is to darkness, will from a conviction of his goodness admit that he was a Prophet and an exemplary character; but in reverse to the testimonies of holy writ, as they relate to his divinity, they will deny it. To these, yea to you reader if one of them, I must reply that the sacred Scriptures are as herein stated, too positive to admit any denial of his equality with the Father, nor can you by shuffling the force of the said relating to his person, into a wrong representation of the words translated, gain your point; because as I have proved in evidence of the Scriptures being our proper revelation, that having been

so variously and carefully translated, they cannot have any amendment of moment, consequently the words bear a proper meaning each ; for which reason the attestations of the same are to be understood as they are, without any such allegations of wrong translations.

This sort of evasion therefore is highly wrong and awfully dangerous, in as much as it is the repelling the truth of God in his words. Nothing is more plain than that Jesus is as divine as human, and therefore is to be considered and treated as such ; or his saving power cannot be obtained, being a denial of him. Also you allowing him to be a Prophet and an exemplary character, is allowing him to say the truth, otherwise he would not be either a Prophet of the Lord or good, so as to be worthy of example ; and as you on very proper grounds admit that he was good and a Prophet, you must therefore admit that he has said the truth : now upon his own evidence he is God, for so as I have quoted, and as is variously plain he both sanctioned his divinity being admitted, and actually taught the same verbal and by miracles, which being from a good Prophet, must in that case be true, coming I say from one of truth, he being good, which includes truth as being good ; thus therefore your own sentiments relative to him do involve in them the positive admission of his divinity, so that upon your own words in their true meanings, you allow that he is God as he has declared in several ways.

All that can be considered as created or finite in him, have as they had their reference to his created body or person here, or to his created image or visible substance he had before all other creatures in heaven, and not at all to his divine person, that, as said, being in

all points as the Father, and which your own words admit by allowing him to be good, who as such would declare the truth in reference to his person being divine.

I am thus led to be as peremptory as possible in averring the divinity of Jesus; I repeat it seeing that the sacred oracles bear their continued testimony thereto, by evincing that whatever is applicable to God as such, is applicable to the Son; nor does what the oppositis say confute, but rather admit its truth, in admitting that he was and is good, who therefore could not lie when he declared his divinity; and as to be equal with the eternal God is to have his qualities, as aforesaid; and to have his qualities, is to be the same as himself in the very nature of the like kind: so then Jesus by all that's said upon the subject, he being in qualities like God, must be the Father's Fellow or Equal, or God of all to all intent and purposes; nor can that be depreciated so long as kind is like kind, or as gold is as the mine, or stone of stone in equal sort, but which being an impossibility, as kind is ever the same as kind, must be admitted a truth upon self-evident principles; upon this principle stands the similarity of Jesus and the Father, and therefore as before attested the real Divinity in substance and action, and claim is in the Son as in the Father of all.

Having thus said enough in concord with the holy Scriptures, to prove that the Saviour is verily God over all, and the rest, I now remark that a great difficulty has risen in reference to the subject from the consideration of it being an unfathomable mystery how the infinite, almighty, and eternal could become in any adequate manner

embodied in a finite, weak, and created person, whether human or angelic; since to be infinite is to be unbounded, and therefore is just the opposite to being finite or being bounded thereby; and to be almighty, is to be over all in power, which is the opposite to being in weakness, by limitation of power to a weak body. These certainly upon the evidences of all that's reasonable, appear contradictions; but though they have such an appearance of difference, yet the following is sufficient to quite obviate that, namely that the created substance is not represented as being raised to all the fulness and perfections of the divine substance, but it is only a medium of conveyance or correspondence to or with the creatures in the first place, and of acting and suffering in the second place: and thus the divine, infinite, and eternal, almighty substance is not contracted to finite and weak existence, but the created being only raised to a suitable dignity for correspondence with, and conveyance to all other created beings; and thus there becomes no difficulty in infinite and finite being in one person, or of Almighty being with limited might, or the eternal being with the Being of date, of beginning; and thus as the Saviour is immutable, what he is in one place he is in every place, and what he is at one time he is during all eternity; therefore as his fulness is where he deigns to dwell, while he dwells with the heavenly and human beings, his fulness is there in particular union; which fulness though every where, yet it was displayed in a more particular manner in his created substance or human person, and is so still in heaven, and emphatically amounts to what the Apostle saith, that while it is a mystery, yet it is a fact, that God dwelleth in that

union in flesh for his creatures' good, St. Pauls first Epistle to Timothy, iii. 16, "and without controversy great is the mystery of Godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I now conclude upon this point, and say that Jesus is God emphatically, as evident in all the foregoing upon the subject, who was and is in a peculiar union with humanity.

In order not to obscure the truth of Jesus, as aforesaid, being God, I shall here represent the true meaning of name Son of God, in reference to the Saviour. On this subject there have been various sentiments in the christian world: some said that it means his divine person, who, they have taught, came from the Godhead, but who being of his eternal essence, is one in all points with the Father, as a son is of the same substance and powers of the Father. Others have maintained that the name Son of God, means his created person, who had a being before all other beings, who was his divine substance's instrument in and after creation. And some have thought that it means his human person, who was begotten in a manner in which none before was, for which reason he is denominated the only begotten Son of God.

I remark as follows; that in order to know the proper meaning of Son of God as it regards the Saviour, we ought to abide by the original or proper meaning of the term: none can arrive at the true meaning of any subject unless they abide by the words made use of, for the words in every case are those that express the thing or subject to be understood; because words are the gift of the Lord, by which his intelligent

creatures have been able to know any thing from and to each other.

Abiding by the meaning of the words Son of God, we are to understand one who had a beginning in existence, or in other words one who was begotten, for the word son has ever been properly understood to mean so; if a son of parents is understood, it means one of the male sort who was begotten into being by them; if the word son is made use of in regard to a person being taught by another, it means one who is by teaching begotten or brought into learning by the one who was the actor, as tutor; if the word son is made use of in reference to a regenerated state by the divine spirit, spoken of in the sacred Scriptures, it means that the person is begotten or brought into spiritual or holy life by the divine spirit, which life in holiness was not before, in reference to him so begotten of the spirit: thus the meaning of the word son is; and as it means one begotten or brought into being, natural, learned, or holy, it plainly means one who had a being produced, not as created, but as coming from another, in the same way as kind from kind, or child from parents.

Now this being the proper sense of the name son when we find it in reference to Christ, it means not his divine substance, who came from the Father, but his begun or produced substance: I know that as a son is of the same essence as his father, he is of the same powers of being in every way, in order to be as the father; and this has great force in proving the divinity of the Son of God, by being as the Father, through having come from his essential essence: for it is, as stated, an absolute truth, that as kind . . . and in operation or

essence, so it is the identical same in operation and essence in the Father as in the Son. But it differs thus from a similarity of persons; namely, a father must necessarily be allowed to be of a previous date or existence, and therefore the son is not as the Father in point of pre-existence, the father being older; thus in reference to Christ it would be making the Father before him, but which is not so taught in reference to the Saviour's divinity, being as before stated, the God, and in all points like the Father, "he and his Father being one, or having in him the fulness of the Godhead bodily." To call him Son in one case, but in the other to denominate him God, as is taught in various ways, is a flat contradiction of terms, since to be son is to exist after the father, and being God is the same as the Father, being him in all respects, under the title of all in the father, by the same name of God. And as to be Son is to be after the Father or God, and therefore not the same in eternity of being; so being one with the Father is not being Son, it being the case that as one with the Father he must therefore be before a Son could be; thus therefore, being the Father's equal, or God as the Father, he as such is not the Son; but the name Son has its meaning of his begun or produced person.

If it be said, as it has been, that as the Father is unbegun, so the Son, being a part of or coming from him, must be unbegun too so far as he is a part of his essence, which in the Father was without beginning; and being in all other respects as the Father, (like as any son is the same kind of essence as the Father,) and in that being unbegun as an essential part of the Father, who is an unbegun being, he therefore is fully as the Father possessed of

eternity of being and all his other attributes, as perfect Son.

These are reasonings which have had great force in proof of his divine person being the Son of the Father, and yet being in duration and attributes like the Father; but, as I have just said, it in the very meaning of son denotes a beginning into being as a person, which, notwithstanding its embryo state, or state in the Father, does mean the production into a real person, as son, who then becomes a distinct being, which was not before in such being; and thus it is at least a being begun in that state, for it is what to the individual never was before in such a manner or sense; and thus if the term son be at all allowed, it admits a being from one that did exist before him, and therefore means the son as such had a beginning in distinct being; but Jesus in his divine person being always as the Father, has been no more distinct as a being at any time than what he has been from eternity, and which stands opposite to any being formed in him, in essence or distinction, at any time. The Son of God, as regarding Christ, is his begun or formed person, and not his divine one.

Also, the argument of him being part of the Father, and therefore like him, as a son is in every way like the father, having come from him, is at once exploded from the idea thus, that such would denote divisible qualities in his essence, in order for the Son to have been from that essence in a manner of none before, to be his absolute likeness; and such an idea of divisibility in God would be changeableness of parts, but which is as absurd as possible to think of, in as much as it can be proved that

it is absolutely contrary to him, being immutable, and being contrary to his words in which he saith he changeth not, Prophecy of Malachi, iii. 6, "for I am the Lord, I change not."

Then because of the truth, that a son as such having a subsequent distinct being or person to the Father, and therefore not from eternity in such a person, which is just the opposite to his divine being, he having all duration and qualities as the Father, it follows that it is impossible to have any reference to the divine person of Christ in his sonship; and because of the truth that he must have been part of the divine Father in order for the Son to be from him in essence, as an earthly son is of the father's essence, which to be of the Father of all in such a manner, is to have a part of his substance, and which is a divisible state, but which is impossible, since it is an undeniable truth from both reason and sacred Scripture, that God is immutable, and therefore cannot change in nature, nor in form; it also follows, that the Son of God in reference to Christ, cannot mean any such descent or distinction from the Father: and therefore the proper meaning of all the terms, son, have only a reference to his human or produced person, who was and is the only begotten of the Father in point of manner and end of being begotten, being supernatural, and for an end that no other could perform, namely to save mankind. Christ then is perfect Deity; and Son of God in his visible person, born into our world, and which is the proper idea we should ever have of what is meant by his name Son of God.

Now seeing it is clear that Jesus Christ is God, according to fair argument and the divine words, who is in all respects as the Father, I

now proceed to show that there are not two nor three Gods in the idea of Father, Son, and Spirit; but only one, and yet three persons. I am aware that after many arguments that have been made use of to prove that the Saviour is God, many have run into extremes in averring that as there can only be one God, that is the Father, and not Christ, though there are undeniable proofs of him being as the Father: and some by asserting that all centres in Christ only. To obviate such errors in reference to the understanding relative to Deity, I shall proceed to show that Christ is a person as God,—that the Father is a person as God,—and that the Spirit is a person as God; who therefore are three persons, but only one God. I shall not only prove that it is taught that are three persons in one God, but shall show the true manner of their existing in three persons, and yet all one in every respect, though three, and that in concord with the sacred Scriptures.

This has ever been a mystery in the christian world that has not been explained. Some have in the number of prelates attempted to depict its mode or manner after proving the truth of its existence; but the means they have made use of were too grovelling to be in any sort adequate to the proper elucidation of the mystery. It may, as has been said, be impossible to depict the mode of the Holy Trinity in any biblical or scriptural manner because of being a mystery. The improbability of explaining a subject is not always owing to a mystery in the subject to be explained: mysteries are not always inexplicable; but though mysteries may be explained.

The word mystery means an abstruse or intricate subject; but as such in many cases

have been explained, so that notwithstanding a subject being mysterious, it is explicable. The mode of the Holy Trinity, though having been unexplained as a mystery, and that after many attempts, yet I am now about to represent that form of the said Trinity, in connection with proving that it really exists, which the oracles of God will maintain as sound: in doing which I shall first show wherein all the other explanations have been rather detrimental than advantageous in the infidel world; who have been very forward to mark any unintended error of the good meaning.

First, we have been presented with the idea of the branches of a tree, which being several, do all bear one kind of nature, and bring forth one kind of fruit. But such an idea of the Trinity will not do, because it is a deviation from the true meaning of a Trinity in one God, and therefore can be no representation of it; thus it differs as follows. The branches of a stem, though one in kind, are always different in size, nor are they all alike in quantity of productions, which could not nor can in such sort be a suitable representation of a Trinity in proportionality every way; no differing beings could at any time nor can be representative of each other, this being a self-evident fact cannot be denied; thus therefore no tree in any way can be a signification of the manner of the Trinity in one God.

The idea of three distinct powers in one soul or person, namely the judgment, memory, and will, all which are qualities of the mind, which comprehend many more powers: these three are, it is true, in one person, who is one the same as if possessed of one power; but this representation, which some have had, is very

disproportionate to the true state of the Trinity, for it necessarily involves two differences from the point, thus ; the soul in which they centre is one substance that is of its kind greater than each, yea, than all the qualities it comprehends ; because, as is clear in all philosophical evidences, no being can include any qualities but such as are less in magnitude than itself, since it is plain that no less can have in it a greater than itself ; and thus then, the mind in order to have the aforesaid powers, is greater than them : to comprehend them which are different in their very nature from each other, is the having so many unlike powers, and thus there is a difference in both magnitude and qualities.

And there is also a difference in number ; for the powers are three, and the mind itself is a fourth, which make one more in number than the object to be understood in the representation ; and thus the powers being different, cannot represent such as are all alike in their being ; nor do they agree in number, being one more, for which reason they cannot represent a Being who is of a different number ; such an explanation of the Trinity in mode of numbers, is quite foreign from the subject.

It has been represented by the analogy of the sun to it ; thus, the sun is a body possessed of light and heat ; and the being a body which is one,—heat, which is another,—and light, which is a third in one being, yet they are inseparable ; so that with the said the light and heat always abides, nor can they be disjoined, owing to which all beings within the routine of illuminating light and vivifying heat of the heavenly body are void of them. This is a better signification of the subject than the foregoing two ; but it is not the identical omen of it, for light is not

the same as heat, nor are they as spacious as the body in which they have their being; thus they differ, which as such, cannot possibly represent a substance who is in himself signified alike in all his parts, being different from him: thus therefore the sun, as well as the others, is not a complete sign to the mind of the three distinct powers or persons of Deity, who is, though three, one in all possible respects.

Seeing these foregoing, though in some respects representative of the triune God, yet in others are quite distant from it, but are the best nature can afford it is plain that the manner cannot be thereby signified. That the Divine has in his essential person a plural number, the evidence of nature does allow, as follows. No being can produce numbers of qualities, or distinct powers of existence in one being, without such are in the power of the producer, as known; this is clear in all evidences of every possible kind; and as he who formed such must have had the numbers in his knowledge in order to form them, then it follows that as he has produced any being of numbers, so he possessed and possesses pluralities in understanding, otherwise he would have been acting without faculty so to do, which would have been impossible, as from all indications of cause and effect. Moreover pluralities of powers in one being must have been known in himself first, as they could not be known in any other, he being the first; and being known by him, they must have been in being in him in order to know them, otherwise it would have been knowing nothing for a something, which would have been impossible, and therefore the possession of such understanding was also the having the objects understood; they as numbers could not be known to be at a future

time, seeing it would have been knowing what was neither his nor any other's, there being none other; and because he could have no addition to himself in any way, neither by himself nor by others, since to do so on his part would have been acting without power to act, not being in him; nor in others, as it would have been acting without any being in them, they not existing till after him, and only having power beneath him in any kind of good actions when they were formed.

And the knowledge of numbers of distinctions in being, not possibly being known until they had existence, then as there was not one of numbers, being none of all at the first but himself, such knowledge could only come from himself, which having its existence from living fact, necessarily indicates that he possessed from eternity numbers in his person; for he upon all proper evidences, could not know the being of numbers until they had their existence in him only, in like manner as he could not know any kind of being so as to form into being without he possessed existence himself higher and more wonderful in its kind than all after him. Thus then God has signified numbers in his eternal person, so as to know them and be able to form plural distinctions in his works.

It does not follow that as there are very many numbers of parts in some of his works, that he, as their cause, is of such extensive numbers; seeing the proper indications upon this are, that by any known small number of parts in one being, such might have a much greater number by the same rule of numbers; hence a person by one kind of rule makes many parts of one thing, as well as a few, so that Deity, possessing a small number of persons in him, and know-

ing the same could by his eternal law of personal pluralities form any number of distinctions of being in one of them, and himself be, as he always was, just as a man remains the same when he forms many members in any sort of being under his power. And thus while we cannot decide the exact numbers in Deity from the numbers in certain of his works, as we can know that he is good by all he has made being good in their respective uses to animate beings; yet we do know that he has some numbers in his person, as signified in the creation, which are as eternal as the existence he has; the plural parts, or persons in God, are therefore signified in his works.

The testimonies of Holy Writ, with these of nature, unite to declare persons in the Lord, and they aver the number of them, namely three. In various readings of the divine words we find in the Old Testament, there are significations of such a number, for severally there are expressions of God—of his Spirit in action with the minds of men—and of Son or his Fellow, who is declared God; and thus we see three distinct active beings in Deity; yea, all these expressions of the divinity of Jesus in both Old and New Testament, are also indications of the part he has in the Trinity, seeing that he cannot be God, as the Father, without having a complete likeness to him, and therefore at once is one in the person of God.

But I now come to state the scriptural signification of the manner of the said Trinity, and its positive being in the Lord. I so doing refer to the Visions of Ezekiel and Daniel, Ezekiel's Prophecy, i. 5 to 11, "also out of the midst thereof came the likeness of four living creatures, and this was their appearance: they had the likeness of a

man ; and every one had four faces, and every one had four wings ; and their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of burning brass ; and they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another, they turned not when they went : they went every one straight forward. As for the likeness of their faces ; they four had the face of a man and the face of a lion on their right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle." And in the Prophecy of Daniel, vii. 6, "after this I beheld, and saw another like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads, and dominion was given to it."

In the former of these visions it appears it was a representation of the Almighty to the Prophet, and from him to the church ; but in the other it appears that it was an appearance of the kings of the earth which afterwards came in sway of the sort. However, as there never could be any signification of any certainty, by what could not be, and therefore by an uncertainty, then what was signified in these visions was as much possible as any act or state made use of in parables, such as sowing, planting, hiring, &c. all which are certain transactions of temporal sorts to indicate as certain, states or transactions of spiritual things ; and for which reasons the phenomenon in these visions were as possible with God as any other existence, otherwise it would have been an impossibility to denote a possibility which could not have been made use of at all, it being

impossible, or a nothing therefore in representation by nothing; and in such representations to the mind is at once a most striking omen of the mode of the eternal Deity in his triune being; wherefore the four faces in one existence, all being in him must in the nature of their state have equal powers or qualities, all having their centre in the one vital essence; and thereby being in truth though four, one in each act or power; but the four heads in one creature, representative of the four kings which were afterwards to come, is a much more clear sign of the mystery than the four faces. In it we see one vital substance bearing four distinct vital beings all centering in the one, which representing themselves to the understanding, as having the mystery of their substance concealed, do at one glance bear a distinction of four personal heads that are in such representation so many distinct beings, nor could any know otherwise; but in reality though thus four, they are only one vitality. This bears a proportionality in parts, for as one head could be and do in any wise, so the rest were; nor could they be in any other state or powers, they having all one sensitive active essence in one central point of life; and in this we see not as the branches of the tree; the judgment, memory; and will; or the sun, its light, and heat; but equality in all parts: and as one of the parts appears to the mind so do the others, each being by one spring of life or action.

Now thus we have a perspicuous representation of the divine Being having in him one, yet three persons, seeing that he in this appearance, as applied to him, bears a vital essence of spiritual being, in persons three, all central in him, as much as the four heads in the one

creature, (for though four, yet they represent three as well as one more; for any formed parts in one could be a less number as well as what they are, and therefore represent such a less to the mind as well as the very number included in the existence,) and therefore upon one or the same principle as four, he as three persons appears in one eternal, unbounded, spiritual substance of being, who is as much a substance of Spirit, (being reverse to tangible being, but who is known in our minds,) as any visible being at any time, and who in the phenomenon of existence is with all apparent propriety three persons, who appears distinct in acts towards his creatures, and in his own being; but who at the same time is one vital essence in unbounded space or being; from which his three persons have their spring of actions, distinct and diversified according to his eternal will; which though distinct, yet as one is; so are the others, all making to one sensible, actuating, vigorous point of his uncreated being: and thus in one mysterious point of being the Almighty bears three distinct persons, who have their respective parts in his works during every lapse of years.

And hence there is not one disproportion in Father, Son, and Spirit, (I say Son because the second person of the Trinity is maintained under this title, the person Son being in union with the divine,) but all are one God. The testimonies of holy writ are not only significant of these three, being in heaven and elsewhere alike, as they are mentioned severally in different places, but the divine words are positive upon the subject in one reading, and that in sundry instances, see St. Luke's Gospel, iii. 21, 22, "now when all the people were baptized,

and it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in bodily shape like a dove upon him, and a voice came from heaven, which said 'thou art my beloved Son; in thee I am well pleased.' Thus we have the voice of the Father, the Spirit as a dove, and the person of Christ in the water; which circumstance bears a testimony of three persons. I refer also to St. Matthew's Gospel, xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost:" thus also there are three persons stated. I refer also to St. John, for he is as positive as possible upon the point; see St. John's first Epistle, v. latter clause of verse 6, with verse 7, "and it is the Spirit that beareth witness, because the Spirit is truth; for there are three that bear witness in heaven the Father, the Word, and the Holy Ghost; and these three are one." In all which readings three persons are as plainly asserted as they can be, and who are said to be all one.

Now as no being of an inanimate sort can be one when there are numbers of parts, unless they have some central point in which all meet, and by which they are combined in one being, but which by the like are really one, though of distinct numbers of parts; so God being represented as three persons to his creatures, has in himself a central point constituting one real being as aforesaid, though three persons; for to say he is one and having no central oneness in essence, would be saying he is such in existence, and not such at one time, which is at once absurd; to have three persons in him he absolutely is of such an essence in his triune being, otherwise he would signify a mode of

being which would be contrary to all nature or laws of kind, and which would be a contradiction to himself as the source of such.

From all the foregoing upon this point it appears, both from the light of nature and the Scriptures, that there are persons in God's essential being, which, in the words of Scripture, are three in number; and that they centre in him as much as the four heads of a being centered in the being Daniel saw in vision; and who as such bears every possible equality in all of them; and who in this wonder of his being is, as he always has been, acting in each to the good of his creatures and glory of himself.

This mode of the Trinity is perfectly consonant with reason and the holy Scriptures; for while we understand that there are three persons, so we find them in this mode of being; and while we are taught that there is only one God, we also see one in all points in this mode, being one central essence. Thus then is the Trinity declared, and the very mode of it, as an essential Trinity in substance and unity one, exclusive of any other, none being at first but him, bearing such in his person.

Let none think it absurd to aver three distinct persons in one God, because none have been sufficiently clear in the representation of it, they having made use of such representations as those I have noticed in my outset on the point; reason and the sacred Scripture avow the truth, it is therefore right and just to maintain it, with the mode as stated herein; which mode of spiritual subsistence as three, yet one, is only known more in perfection by disembodied spirits, who as such, can know spiritual being in its very kind.

Then since it is the case that God exists

absolutely in numbers of being in himself, let the Unitarian bethink himself that to deny three persons in Deity is also to deny God altogether; for it being upon all fair evidence that he is as aforesaid, then if he is a God in being, he is in triune being, or in no being at all, as that is his real essence; as already evident; nor can he part with any person of his being, as he is unchangeable too; so that your denying any of his persons is the denial of himself, and thus it is making in your minds and teachings no God at all; but who, as is clear in the preceding, is one triune person, who was, is, and shall be, a spiritual substance of infinite space; who is pleased to make known his glory in heaven more fully than elsewhere, though his perfections are in themselves alike in every place, and at any epoch.

The mode of three persons in one Lord is as plain, though unexplained by thousands of persons, as any of the easy doctrines of the Scriptures; nay, repentance, faith, pardon, and the rest, are not plainer than the manner of the Trinity herein; you therefore have not any such reason to decry as absurd, the truth, it being facilitated, reasonable, and scriptural, to our understandings. Then let the truth be admitted into the mind in honour of him whose being in its most conspicuous appearance is a mystery and wonder, as to its vital qualities. Let the Trinitarian maintain his cause as that of the Lord, and ever adore, obey, and proclaim, not a God of silver nor gold, nor graven image, nor as the sun, nor any of the countless train of the sky, but one unseen spiritual, holy, infinite, eternal God. Let him adore, obey, and proclaim, not many Gods of a fossil kind, nor numbers of the heavenly

bodies, nor any number of Gods, but one only in three persons of living being.

Ever bear in mind that thus the Father is God, the word or Son is God in union with the Spirit, who is God too, all in one person; and thus while the sonship of Christ has reference in its proper meaning to his first-born or human person, yet his divine person is one with the Father and Spirit, being the eternal word; God therefore is Father, Son, and Spirit; the Son is Father and Spirit; the Spirit is Father and Son, or word; who is the one Lord of all visibles and invisibles; wherefore

*"Him three in one,
And one in three,
Adore to all eternity."*

On the Immortality of the Soul.

I next lead your attention, reader, to a doctrine, which, with the foregoing, is of the highest importance to know and promote, namely the immaterial and immortal principle in mankind, the soul. This too many have been forward to deny, placing them upon a level with other living sensible beings, and who have been therefore represented as having no being beyond the body, which when dead is at once nonentity to the species? What so dangerous as such teachings, or so averse to the sound of the sacred words. It involves this dangerous voice, that it is of no moment what any individual does whether right or wrong, good or ill, yea, the more vile or worldly the more happy or in possession of the only pleasing attainments; since there is no hereafter to any such beings there can be no other enjoyments, nor any retribution for crime or injury. And according to this the good, yea the evil too, would be in danger of their persons, characters, property, and families: thus perilous to all are such ideas of our species of existence.

The tempter, Satan, often baffles the thoughts of the enquiring mind of the pious or impious, who believe the immortality of the human soul; and that owing to the subject being a profound mystery when brought to the trial of metaphysical proofs of being. For this reason many of the learned have decided that it is a quality of the body, which of course as such decays

as the body, and with it rests until the final resurrection, in which it will resume its wonted properties.

As it is highly perilous to deny the soul's endless duration, being fraught with evil, as aforesaid; and as it is unscriptural and sin to falsify the meaning as taught in holy writ, though a mystery to the learned; and being a puzzle to the good, owing to physical and metaphysical difficulty, which therefore ought to be proved on positive evidence, so that the vain unbeliever may recant his views of the doctrine, and the good may be established in it, to their own good and the glory of the Lord, I present the following on the subject.

First,—I remark what the soul of man is not, in order to show more plainly what it is. As it is considered imperishable it is not a material substance as taught in reference to it, the Book of Genesis, ii. 7, "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And thus there was a difference of soul and body, one being absolutely formed after the other, as a different substance of positive life sort, and therefore imperishable; and for which reason it is not material, because no material kind can be imperishable, since it is a positive fact that all matter or substance of materials in nature is dissoluble, so as to be annihilated out of its form and being, into nonentity, or other sorts in connection with others; and all after such a mixture are destructible in such sort as to have no apparent being, (which to mankind is considered non-being,) the soul, by which dislike to tangible or matter substances constitutes it indestructible by the body's mortal qualities.

The body being evidently material, and therefore is susceptible of support or decay by such as the perishable articles of use, has become, and is capable of dissolution, by withholding such support, or by applying fatal ingredients of a material kind; but the soul being represented as distinct and spiritual, is therefore not material; for which reason, in the very nature of it, it cannot, like the body, die, otherwise it would not be different from the body; but which is known as a principle of activity in any person when the body is inactive, bears thereby, with the teachings referred to, a positive evidence of its distinction from the body, and therefore has not the same qualities in its kind of construction: then as the body is known as perishable, the soul, not being like it, cannot be perishable too, and therefore not material.

Second,—it is not a supernatural substance by being produced without the regular course of nature; but it being a production of nature in the species ever since the creation, is a natural product. Many of the learned have accounted for its immateriality by representing that the Almighty infuses into the body the soul's being after the body is begotten. This is most clear a perpetual creation of the souls of mankind, which as such is both unreasonable and unscriptural, for it denotes that God did not complete his work of the kind of the human beings, as he did all the others, which is wrong in the nature of the case. In the sacred writings it is positive that God pronounced them as complete as any other of his works, and gave them as much power to be fruitful by generating as any besides them, Book of

Genesis, i. 27, 28, "So God created man in his own image, in the image of God created he him, male and female created he them; and God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it, &c." Thus the power was given to generate the complete kind; and to teach that it is a perpetual creation of souls to begotten bodies, is just opposite to all that's reasonable in the case, and what is thus declared in the divine words. The soul therefore is not supernatural, but a natural effect of the like cause, under God the primary cause of the species.

Third, it is not a perceived substance by the living, with their material eyes. All that we can know of spirit is, that it is just the opposite to body, and therefore as any body however small is seen by the eyes, being congenial to the power of sight, the opposite cannot be seen, otherwise it would not be the opposite. The idea of the wind or air in its effects is a fit representation of the spiritual substance; though it is not seen with our eyes as other bodies, yet its existence is known by its noise and power as certainly as any other being. Thus the soul or spirit of man is known by its effects in the body, though not seen with our eyes, being different from material power of sight; hence at the dissolution of body, in which the different substance quits its home, it cannot be seen. It stands in this as the person of God; he, although known to exist, cannot be seen with our eyes, hence our Saviour saith "No man hath seen God at any time." God is a spirit, and therefore cannot be seen; man's soul being a spirit as from the operations or power of the divine

spirit, cannot be seen for the same reason.— Whence the soul of man may be in the act of quitting its tenement of earth, but not be seen by the surrounding spectators; nor could any spirit be seen at any time but by some assumption of form congenial to human sight. In these foregoing remarks there bears some little representation of what the soul is; but I in the following lead the mind to those positive omens of its immortal existence, as well as the existence itself.

First,—in so doing it is requisite to notice that it is immaterial, by being distinct in difference from the body. Nothing can be more plain than that the body has such a principle of difference from it; the principle evidences itself in the act of thinking and judging: hence besides the power of understanding any sounds, sights, feelings, and smells without, and emotions within, and corporeal feelings whether pleasing or displeasing, there is evident in mankind above all other beings, the powers of thought and judging accordingly; nor can any deny such personal powers, all having them.

Such is the evidence of these powers, that when all the rest are inactive and fail, either in a collective or separate manner, by reason of revolutions in the body by sickness, &c. then they either orderly or disorderly have their being in the person; yea, upon all fair evidence they are more or less in possession at the most debilitated state, and at the minutest point of dissolution of body. This thinking and judging principle is that which I mean by the soul of man.

We have evidences of the living beings below the power of man having sensibility so as to understand sounds, their food, and their own-

ers; all which are peculiar to their animal life, and are qualities of such a principle in the brains of each such beings: but none of all manifest any powers to think and decide according to appearance. This is positive, because as any state or power of being is, so he or it is sure to act; for it has never yet been proved that any effect can be different from its cause; and as any living power is, so will the effect of such power be; nay, voluntary or uncompelled powers are sure to act as they dispose, for that is the true nature of active principles, and therefore needs no reasoning to prove it: hence he who is not compelled by any power, who goes to a place, or does any work, or speaks any word, first is prompted to such like by the powers or dispositions of the person; yea, all that can be done is at any time an effect of the powers; also it is impossible to act any way different from the disposition or power of action when such person is at liberty to do as he or she pleases; yea, such is the compelling force of internal power of mind, that in some cases when every compulsion to act otherwise has been used, the powers within have gained the victory. I will from fair evidence aver that there has not been one act of a person in a free state but what has come from the disposition within; and thus at every time the acts of life have manifested the powers within from the unavoidable force of the same.

Now thus it is that the effect has ever manifested the powers possessed. This applied to living creatures, exclusive of mankind, does at once show that they have not thought and judgment; since they will frequently expose themselves to evils when they by judgment

might be avoided ; they will suffer many cruelties when they have strength to avoid them, or acuteness to outgo them ; they will suffer deprivations and hardships which by thought and judgment are always avoidable ; and thus they show a want of those powers which distinguish mankind from them, and by which man avoids evils when he has the power so to do, in those instances of power that the subordinate creatures have ; but which not being used by them, shows that they are not, as mankind, in possession of a thinking and judging vitality.

This is positive, for I repeat it, as the powers of the sort are, so all are obliged to act, seeing that none act in any deliberate way from such powers, but always by their force only. Mankind then are upon self-evident fact superior to all other beings below the sun, in that they are living, thinking, and judging persons. This principle then is the soul, which is as evident in every person as the existing wind, though not seen, and that by either rational or irrational thoughts and judgments.

The soul, though of this principle, yet it is capable of cessation or rest in its active powers, but still the same ; hence we see that it frequently is dormant when the animal frame takes its rest, but this is no omen of materiality, because it is no lifeless state, being only a cessation from action. This is in many instances an evidence of its distinction of spiritual substance ; thus, when the body is as senseless as possible in sleep, the mind will be as busy in thought and understanding as when awake, by dreams and visions in sleep ; whence is another omen not of lifeless qualities, but of spiritual being different from the body ; for the body while as void of any activity as if dead,

the soul is as active; wherefore one, namely the body, is different from the soul, and the soul is as different from the body as if quite separate. Nor is there any kind of beings besides man that manifest the like different substance from body by its acts when in sleep; we see in animals at various times acts and motives peculiar to their sensible bodies when they sleep, but this is only the same as a human body's motion in sleep, when void of understanding, and by the blood only when the mind is at ease from dreams; and this bodily motion is evidently owing not to the mind in the least, but to the workings of the blood entirely, which is the animal life; thus only do animals evince their active states in sleep without the evidence of mind as in man.

The soul, though capable of union to a tangible body, is not indicative of sameness imperishable qualities thereby. For although it has been a subject of critical investigation how the spirit, being different from the body, could have such an operative union, since in it there are two different kinds, which as such bears some impropriety according to reason or metaphysical evidence: thus one being opposite to the other, bears no affinity, and therefore not sameness in kind, and does thus appear as absurd as to make gold the kind of glass, or light the nature of darkness, or the wind the nature of a body of earth!

But let it be understood that contact or contiguity of kinds is not a participation of kinds; as in instances innumerable there are unions, while each kind has its force or operation as much as before, and thus they only simultaneously act in operation in their distinct kinds. This is an evidence in the case, for no person would

unite or mix without each operates in their kinds, seeing the union would be useless; the uniting kind with kind then denotes each to be effective, but not of partaking qualities, hence one kind can act opposite to the other it is in union with, or according to the other, or beyond the other; if such be in colours, one being red with green, will be not all green, but partly red, thus green does not partake the red, but is changed thereby only; so likewise the red is void of absorbing the green, but each will have the appearance in union, which will be partly one and partly the other, each having their full operation in kind as colours. And in almost all mixtures the distinct sorts are still evident, for they are separable so as to be disunited again by mechanical or artificial acts.

Now seeing that all matter or tangible beings are thus reunifiable and separable though different in kind, and without any least difference owing to the union, it at once denotes that union of kinds is not a partaking kind into kind, otherwise such separation could not be made; for the partaking kind would be making both one, being so received into the other's very nature, and therefore union of parts is not participation of kind.

The soul then may have its union with the body without any reception into the material, perishable qualities of the body; or it can have the union without receiving the body's perishable sorts into it. Thus as unions allow the sameness as before, the soul with its union to body is still different from it as before. Nor is there any impropriety in such differing kinds being together, since even opposite sorts may be put into unity; they can be no more than opposite, when different, and as such like can be

united, why not the body and soul, they being no more than opposite qualities? They as such may be in unity upon the evidence of opposite sorts, being capable of the united state of being.

Again, the body is no more than an agent or servant to the soul; for internal principle of thought and judgment is the actuator of every person to whom each principle is connected, just as the Almighty who is a spirit, is connected to all beings seen, or felt, or known; they though material have all a perpetual union to God, in as much as they are supported by him only; but they are not his essential person, only being effects of his wisdom and power, and not parts of his essence; and having a united state to God, we see in it spirit and matter, which is only the case of the body and soul; which soul is a spirit, who was produced by an act of his Spirit, as much so as heat or fire will give heat, but be no separation of parts from the fire. Now thus as God the Spirit is in a certain union to all he has made, in order to support them without being the same, and while different in kind, so the soul of man, who is a spirit, is in union with the body, though a different kind, without any impropriety, being exemplified in God and nature. Such a union of different kinds is reasonable; such is right therefore; and such there is, as is clear in the foregoing. As it is clear that mankind have a distinct reasoning, judging principle, understood to be the soul, that is immaterial, which is in union with the body, and which is capable of rest in sleep only, I shall now prove that it is immortal, as by its own evidences.

First,—its distinct immateriality, and there-

fore spirituality of kind, is one evidence of this. The difference of any two objects constitutes them so far not alike in proportion as they are different; which when proved to be quite different in quality is then the very opposite; and in any opposite objects when one is known to be of any tendency or kind, the other being the reverse is opposite to that tendency or kind; thus the body being material and of decaying qualities, is liable to die; but the soul, being of a different sort, therefore is not liable to die, otherwise it is as the body, but which being known to be different to it, cannot in that state decay; and not being capable of decay it can only live; and thus it knows nothing but life continued, which is the proper nature of immortal duration.

Second,—the soul evinces its immortal state by maintaining its properties in cases of emaciation of body or separation of parts. Let all the external substance of flesh disappear, or the separation of limbs or other parts of the body take place, and the mind remains the same. Now if any kind is so diminished the remaining becomes so much less in power, and there is a visible or known loss in it, yea it affects the whole of what is left by such a separation of parts, and a total loss thereby. Thus in reference to the soul, it would be as void of its complete state in proportion with the body, if it bore the same qualities hitherto; the body is sensible of a loss, nor can it perform its functions as before; but the soul even then bears its wonted qualities or powers, nor has there been in any such bodily losses any diminution of mind; whence there is at one glance a living equality in the mind after, as before, any change of body; and which at once is a visible proof of qualities

in mind not destroyed by body, and therefore liveth when the other dies ; and thus one being mortal by loss and decay, the other, namely soul, is immortal by continuation of kind ; nor can it be otherwise, since it must have lost its power in a manner as the body, had it in any sort been as body in the perishable substance.

Third,—the idea of immortal duration or a future state in any mind, is an indication of its endless duration. This has ever been a terror to the mind in reference to any state of retribution, in so much as that an understanding of another state of being, in which will be a full requital of all done in the body, is a terror against crime, as it is to be in any way punished in such an understood state ; or the idea of reward upon living in rejection of sin and in obedience to the commandments of God, through the Saviour, is a promptitude to righteousness which terror against sin in any way therefrom, and idea of rewards, which is an incitement to obey the Lord, did not come from an evil or satanic operation on mind, for then, being of such a nature as to cause an opposition to sin and an incitement to righteousness, he would be opposing himself and kingdom ; it therefore came from the Lord only, who by it gives barriers of fear to sin, in a more or less degree, and presents some rewards of obedient souls.

This having come from the Lord cannot be wrong, seeing he cannot do wrong in any revelation, being a God of truth. Remember in the way that we only know, in the most perfect way of human knowledge, such objects or things that have been revealed in some way, being dependant creatures. This then coming from him, who cannot say wrong in any impartation of knowledge, must be a truth, as from

him, which proves itself so by tending to him or his glory. Then the very idea of future being having come from God, who is the truth, is decisively true; and being true that the soul must live after the body, it at once proves its immortal duration so to live.

Fourthly,—the soul's immortality, as an object of thought, is another proof of its imperishable kind. Every idea or thought has some object; and in point of duration of being as objects of thought, there are only two, namely life and death, perishable and imperishable being, end and duration of life. There are thoughts of such in unity, and thereby the object becomes complex, or in other words the thing thought of is of two-fold sort, one in union with the other.

Now there never was a thought of either living or dying beings, or both in one person, without one at least of the kind of such in real existence first; yea, it is a fact founded upon all proper philosophical evidence, or the evidence of nature in regard to actions on or towards an object, that there must be an object to act on or towards, before there can be the least action of the kind; and as in the visible acts of life, so also are the exertions of mind. We cannot love, hate, fear, trust, or do any other act of internal power, without there is first the object to love, hate, fear, trust, &c. which is known to the mind: these give evidence of the truth, nor can they be denied, being such.

Also thought must have an object of some kind before it can	her mental or external
nal; nay, there	thought but what is
right in this, t	can have; even the
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they only err in the order or manner of object. Thus they frequently have been found to imagine themselves robbed, beaten, &c. when none has molested nor been near them; or they have imagined houses in the air, or thought themselves in places they were not in; yea, almost endless such absurdities as these are known in deranged persons; but they are only ridiculous in their time or places, and therefore are only wrong in the manner of the thoughts, which is the true nature of the insanity or derangement. It is well known that there are, as have been, robbers, beaters, molesters, &c. though by them placed wrong as it refers to the order, or time, or place; yea, it is an eternal impossibility to think of any thing, whether in sanity or derangement without such having being at an early or later period; for to think of nothing is nonsense in the extreme: what idea have we of non-being, nothing being the object? Our senses say that we have been, and are void of knowing many things in real existence, and we are as void of thinking of non-being! To think of something and nothing at one time, or at any time, is the opposite to each other; and therefore one being the known right, namely the object of thought, in order think of it, then the absence of object can have no thought.

Nothing will ever be void of any thing, and has no attraction of sight, idea, nor any other power, inward or outward. Upon all minute investigation it will appear that although there have been and are disorderly thoughts, yet there is not nor has been any idea or thought at all absent from a real being of the kind, at one period or another. I am authorised to go further still, by saying that there could not be any revelation from a being, of nothing for a some-

thing; none in heaven nor earth could represent non-being, for it would be a nothing to signify something, which is nonsense.

This will appear to any rational mind, that there has first been one of a sort, of one kind of each thought of. Let the mind turn itself as it can to think in any known way, and at once an object will be requisite before any possible thought, in any possible way. And God could not give any least idea of any object without the same having being, because to do so would have been false and contrary to him, as emphatically truth in mind and words, verbal, or inspired, or written; wherefore it is decisive, as well as in the case of thought to an object only, that whatever is thought of must be in present existence in kind, but not always in manner.

Now what is more general than thoughts of immortality to the soul, which, for the foregoing reasons, could not have been, had there been no immortality, seeing that there could have been no faint revelation nor thought of it without its real being; then it follows that there is such duration in existence in order to be revealed; and being a real existence it is true that there is immortality. And this immortal state is as properly the nature of the soul's being as that of angels; because as there is only mortal being which the body has, and such other being, then the soul which is, as aforesaid, distinct and different from the body, cannot have that mortal kind. And thus as there are only two durations as the objects of thought, mortal and immortal; and as positively as one, so is the other an object of real being before thought of; then the mind or soul not having the sameness as body's mortality, must have its sameness to immortality,

which being the object of the soul's duration, and the object of thought, as a positive being of such qualities, does in the thought of immortality prove such existence, and prove that, its duration being no other, as in the preceding, as well as the other evidences in the foregoing.

So then the immortal state of the soul, as an object of thought, is right as such, being no other sort of life attached to it; and being right, the said thought of it indicates its immortal duration.

Fifth,—the expansion of thought denotes its imperishable kind, as follows : there is not one being known that can exceed its qualities or powers; all active beings have a more or less power to contract or expand; be neuter and active; to change and continue; to receive and reject according to their innate qualities, but no more; this being prominent in all possible kind, the wisest man who has ever come into the world cannot deny; it therefore stands on sure evidence. It next follows, that such qualities as are thus possessed, do determine the true kind of powers of such possessors, in both diminution and extension; in its reception and rejection; or the rest; nor has there been any known appearance of kind beyond such powers; yea, thus it is an unchangeable standard of any species of being from any other. Such then being a sure determination of positive sort, we have only to know such faculties to have an understanding of any object of examination.

Now this being the case, nothing can receive any impression, or extend to any act, unless the qualities of the being has powers to do so; and such powers determining the very nature of the being, it so appears that whatever any

being can receive, or to what it can extend, it really is equal. This applied to the body of man, and we see that it is only of a limited sort, for it can affect nothing but what is in contact with it; it can see nothing but what is in the direct or unveiled part of space; it can hear nothing but what is sounded within a certain distance of its power to hear; it can smell nothing but such as is within a small distance of its being; but not so with a principle within, different from body; without the act of the senses of the body, the internal power can think, and judge, and extend itself where the body is lost, or has no power, being beyond its boundaries; it will also reason and judge of impressions which come into it, not from any visible or sensible object, but from impressions of conscience, and of a spiritual kind, (spiritual because they are not by any temporal power,) which exertions of mind, being without and beyond the body's powers, cannot be of the body's qualities, seeing that neither body nor any thing else can exceed itself, and therefore cannot produce such expanding powers; and such exceeding qualities by expansion beyond the body are not of the said body, by it not amounting to such qualities; and such qualities are therefore superior than the body, as all qualities always are within the restrictions of the being to whom they belong; and every such being has a difference from and superiority to the body in as much as it exceeds its powers; and which comes to the same point as the foregoing, and is therefore another evidence that it not being as the body, which is known to be mortal, has not the limitations of mortality; and not being of the mortal body in its confines, it can only be of the other kind of

being, as there is only mortal and immortal, and have a being, not of the mortal, but of the immortal sort.

And thus the exertions and expansions of the soul in thoughts, evidences that it exceeds the body, and therefore different from it; and as far as it exceeds the body it is of a superior sort, which difference and superiority by thought's expansions, evidences the body below its kind, and therefore cannot mortalize the mind. And I am, as in the foregoing evidences, again led to aver that the soul of mankind is by its thinking expansions beyond the body, signified immortal.

Thought being a quality of mind, therefore as thought is, so is mind in point of power to extend; and as such it rather appears that because the thought can reach into eternity or future being, the soul is thereby signified of such future existence. But if upon the simple extent of thought the soul is understood to be immortal, then it might be admitted that it has been immortal from eternity as a distinct being, because it frequently extends its thoughts to ages unnumbered before the first man. It must always be allowed from any self-evident fact, that the same kind of act or power will have as great evidences of the sort of being they belong to, in one direction as in the other; or they cannot be considered the same acts in kind. Upon this principle, a fountain having rivulets one way and another, is the same kind in one direction as in the other. And upon this undeniable fact the soul having the same nature of thought in past as well as future direction of being, does show as much its being in one as well as in the other, having, I say, one sort of act or quality; and therefore what one

such quality cannot do, the other cannot; for which reason as the thought of past existence does not prove that the soul was of such duration in past eternity, neither does it show the soul is of endless duration, because (I resume the subject again) its power is as much one way as the other, being one action or kind, only in different directions. I therefore say that simple thought is not sufficient to denote the soul's immortality; and they who have endeavoured to prove it is, are led by false reasonings. And I only see that so far as thought exceeds the body, it shows a principle in man superior than it, and therefore proves its duration more than the body has, and that as in the foregoing.

Having in these foregoing remarks represented from metaphysical or abstract evidence that the soul is a being in mankind, and that it is an immortal being, generated and positively clear, as aforesaid, I shall now show how it becomes to exist in generation to each person, and then show that the holy Scriptures teach the same immortality of soul.

That it is a being of generation as has been since the creation, is clear both from reason and the holy Scriptures, as I have observed in my second negative remark upon this point. It therefore can only be propagated from person to person. I need not enter into very minute remarks of the proxy of man in the progeny; but only need to say that the female has a generative substance from the male, of the body sort, which at the same time is susceptible of soul, and which in unity with the feminine operations, receives a lifeless form in the space of a considerable time, yea, until almost every bodily power is formed, and thus it is so far without

life, and is therefore without a soul, which is the true seat of human life, and much above the animal life; there can be no soul evident during this lifeless state, since it is life in its nature; and the same body receiving both animal and spiritual life, can only have them from the female at a point of time in which the body is able to receive such life of both sorts; and as the animal life of the person is from the female's body, so the spiritual life is received from the spirit, not of man, but of woman. How the life comes to an infant's body is a mystery only known to him who gave such qualities; and the soul from soul is only the same mystery. Here observe that there is a difference between the body's gift of life from parent, and that of soul; for being no soul to operate upon as there is the essence of body from man, such operations cannot take place on soul; it therefore in its evident commencement is an operation, not on soul, being none from the male sort, but to the body when in the order of God, it is capable of such vitality; and that in a manner as fire is received from the heat of fire without any diminution of its parts; or as the spirit of the Lord first brooded over all inanimate beings who received life, and did give such life; or in a manner as the poultry or bird sitteth on their eggs, and by heat only giveth life, and thus, though not in but absolutely distinct from the body, in a mysterious manner living being appears by contiguous heat, which formeth what was not, namely life; it really appears beyond all denial to exist, which was not before such heat only; and thus without any addition to the eggs, from the creatures, they obtain in an incomprehensible manner by warmth only, a vitality as peculiar to themselves.

Such is the case of generating the vital, thinking and judging principle of mankind, as clear on its own evidence; but the mystery of it is only known to the Lord of all, who gave the power. Thus therefore kind is from kind in mankind as in any other sort of being, and not the absurdity of perpetual creation; and by which the soul is an immaterial, spiritual, immortal being, as if an immediate effect of God; and in which generation of the kind there is all that holy writ says of it, being just as is declared, in mankind having each power of progeny, according to the Book of Genesis, referred to in the beginning of this treatise.

The evidences of Scripture of these facts relative to the soul, I now lead the mind to. In the first place we find an utter distinction in mankind at the creation, by an internal principle being infused in the body after its creation, and therefore a different substance from the body, which substance is declared a living soul, not a perishable one, and therefore immortal, see the Book of Genesis, ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In the case of Rachel we see an immortal soul, for it left her when the body died, which could not be so had there not been a substance of living kind, by being in life when the other substance died, see Book of Genesis, xxxv. 18, "and it came to pass as her soul was in departing," for she died, &c. Also in Book of Samuel we find the same intimated, for it is there spoken of as to be a bundle of life, which could not be without the same being a spiritual, immortal substance to dwell with immortal God, first Book of Samuel, xxv. 29, "Yet a man is risen to pursue thee, and

seek thy soul ; but the soul of my Lord shall be bound in the bundle of life with the Lord thy God, and the soul of thine enemies them shall he sling out." We see the indications of Job to the same effect, Job xix. 26. "And though after my skin worms destroy this body, yet in my flesh shall I see God," This denotes a being in man of a duration when body is gone, or Job could not have been assured of his seeing God after the destruction of his body by worms. Solomon when speaking of the body, which has its appointment to one place or the dust, he adds that "the spirit of a man goeth upwards, and the spirit of the beast goeth downward to the earth," Ecclesiastes, iii. 21. There while the animal spirit of the beast tendeth downwards, the spirit of man is the reverse, and to do so it must ascend above the body and beast, which to do so must be of a quality of immortality, not being the only one besides that, viz. mortal.

By the New Testament servants of God we find the same asserted of the soul, St. Luke's Gospel, ix. 30, "and behold there talked with him two men, which were Moses and Elias." These persons having been dead a very long time could not appear in body, but in their souls only, by assuming some form as men ; and thus there is evident an attestation of living immortal souls when bodies were absent that they had. The case of the rich man addressing his soul, and the act of requiring it, as in the parable, is as positive an evidence of its existence after the body's dissolution, otherwise it could not be required from the body as a different substance, St. Luke's Gospel, xii. 20, "But God said unto him, thou fool, this night thy soul shall be required of thee." In the case of

St. Stephen, at his martyrdom, we also see an evidence of a spirit delivered into the hands of Jesus, Acts of the Apostles, vii. 59, "And they stoned Stephen calling upon God, and saying Lord Jesus receive my spirit." The Apostle St. Paul is pointed upon the same, in saying that he was the more willing to be from the body and to be with the Lord, St. Paul's second Epistle to the Corinthians, v. 8, "We are confident, I say, and willing rather to be absent from the body, and present with the Lord." This presence with the Lord could not be without the soul's existence from the body, and it is therefore declared immortal.

I could advert to almost innumerable instances of the soul's existence and duration after the body's lifeless state, and therefore have so many proofs of the immortality; but such are these evidences of it in the Scriptures, that it of all objects, is very perspicuous.

The truth of the divine regard in every age of the world for mankind, is as certain as need be of its superiority over any material beings: who would for one moment conceive that he would regard his creature man in the manner he has, if he had only been a perishable or dying creature, as a mass of materiality? It could not be; the many visitations by angels, his prophets, and servants, the gift of his only supernatural son for redemption only, could not have been for so little as a material being; nothing but immortal essence of being could be worthy such conduct of Deity. All that can be said upon the subject from the abstract evidences, as aforesaid, and from holy writ, with such regard of the Lord for mankind, as thus hinted, does positively prove the soul's being and immortal kind: if any evidence could

at any time prove a subject, these do. Now in order that the truth of this subject be not obscured, I will just notice the various meanings of many passages of Scripture.

We find that there are declarations of cutting the souls of mankind off, and which appears to signify that they are perishable or capable of dying, the which indicates the mortality of them and therefore not immortal, or they could not be cut off according to general meaning of the words, cut off. This sort of expression we see in Book of numbers, ix. 13, "But the man that is clean, and is not in a journey and forbeareth to keep the passover, even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season; that man shall bear his sin." As the soul from its own evidences and the many sayings of the Sacred Words, is declared immortal, God could not mean, that it should die, and thereby be cut off from being, which has ever been inseparable to it; that would be a contradiction to himself. The true meaning is this, namely, that the soul should be cut off from its union with the life of the body in this world; hence it is said in the reading, that, that soul should be cut off from his people; the people having their existence in this world, then to be cut off from them was to be cut off in this life from the body only, just as any tie of union, or cord is cut off or separated thereby. Such significations of the soul being cut off or its existence in union with the body perishing, we find in the Divine Words, but no intimation of any thing more in reference to the soul being cut off. It being positively imperishable cannot die, as stated.

Next, the idea of the soul being a candle, and

which some have founded their belief of its perishable kind in death upon, is only a signification of its effects produced to the body, and the understanding, Proverbs, xx. 27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly," The idea of a candle certainly in some points means the destructible qualities or kind of an object it may be compared with, because it is of such a sort itself and by operations; but in the representation Solomon makes in these words with the soul, we are only to understand a partial one, or we are only to know, that he refers, not to the essence of soul in a comparison with that of a candle's perishable one; but with the effects of the soul in comparison with the effects of a candle to the place where it is lighted. All comparisons have a reference to some particular qualities, or acts from, with, or towards any such object, but not to all belonging to the said beings, and only to such suitable analogies do the comparisons belong; so in this case, for the wise man saith that the soul or spirit of a man searcheth the inward parts of the belly, which in comparison with the candle plainly means, that as a candle extendeth its light to every direct corner of the place in which it is, so as to make the place known to the beholder, in like manner the spirit extends to the searching the most minute parts of the internal powers, so as to know whether the same are well or ill as a body, or to know the state of its own active properties as spiritual qualities.

And according to this, as a candle may be extinguished and give no light, so judgment and understanding, may as powers of soul, be inactive or not appear, and so in the powers of mind be luminous; or inactive as a candle when put

out or done.

Thus only the soul bears its instructive effects to the persons possessed, in a manner as a candle does the same to the eyes of the body, in every corner of the apartment it is placed in; but we do not see one intimation of the duration of the soul, or the essence of the soul, represented thereby; it only being an analogy of the luminous power of one to the body, with the other to itself extending to all the internal state. The soul therefore is not in one instance by such a representation, signified wasteable or mortal; but does as before proved remain immortal without any evidence repugnant to it.

Third,—all the expressions of perishing of persons, who are in such persons both body and soul, denotes the state of the soul and not the duration of the soul of each person; such as the happiness of it, the approbation, presence, and enjoyment of the Lord, and his Saints, and Angels in a future state of being; and thus the soul of man perisheth in its state from all which it might have secured in life for itself, and enjoy through eternity. Whatever appears indicative of perishable qualities in the soul of mankind, such we are to understand as belonging to its effects, connection with body, or state of being; but not at all as relative to the duration of its substance. The evidences of the soul's imperishable duration of essence, both as they are abstract or belonging to its own being, and those of Scripture as well in many unnoticed readings as those I have quoted, are such that put the immortality of the soul beyond every doubt. A soul then each of all mankind who have lived, or do now live, has hitherto been the essential vitality of them; and all who shall appear in the world will as

well partake the same durability of being, in connection with the perishable ; nor could, nor can, nor shall any escape the unlimited fate of eternity, being immortal.

*My next subject is the origin of crime
among mankind.*

That there is the existence of crime or sin to the awful injury and misery of the animate world, is beyond every doubt, and which therefore is as counter to righteousness, and happiness, as possible; crime or sin, is denominated, the act of breaking or transgressing the Divine Law, St. John's first Epistle, iii. 4, "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." This being the case we see that the law was as much given in a verbal manner as written, at the time our first parents lived, seeing that there was no written one; hence it appears that the Divine Law, as given to mankind from the first till now is both verbal and written; and both the verbal and written law, are in the Sacred Volume submitted to record for mankind, which as verbal by himself, the Angels, Servants, and Prophets have equal force of command to us, with the written law in its gift; both which being the Divine Will alike. And as sin is the transgression of the law, which in the very nature of a law is a system of both forbiddings and commands, therefore to do what is forbidden is as much a breach of the law as to leave undone what is to be done, yea thus being the nature of the law, either the neglect of the commands or any act contrary to the commands are crimes against God.

Now since it appears undeniable, that all kinds of beings or acts must have been either begun or unbegun then crime must have had a beginning or have been from eternity; but

that it could not be from eternity is quite clear ; thus, had it been without beginning it must have been a concomitant of God only, and therefore must have come to mankind from him, because there is none but him from eternity ; and thus it would be constituting him the author of sin, but which is an impossibility ; for all that he could or can do amounted, and amounts to his own mind or will, as that has ever been the spring to action in him, as in all his creatures ; and what he could or can do being agreeable to himself or will, then he could do nothing but what would or can agree with his law, because that in the nature of a law is agreeable to his will ; and thus to do his will at every period from eternity was always to do his law, one evidently being the other in reality, and as the other in revelation ; and it therefore follows, that he having no possibility of doing contrary to his will or law (they being one or alike) could not possibly sin, which is the opposite to what he could do ; and not being capable of sinning it could not be, like him from eternity or have its duration with him. Thus therefore sin could not have its being from eternity not being the concomitant of the only eternal being ; but it must therefore, have had its date from a certain Epoch or point of time ; and as he could not sin for the aforesaid reason it must have had its beginning from a creature, since there could be none but such, besides the Creator who could not sin. And sin, then, must have come from a certain date, and from certain creatures.

It has been a mystery not explained to many how sin could come, even from any creature : Thus, when the Almighty who was and is perfectly holy, formed his creatures who possessed

rational faculties, they must have had from him such a state or disposition, in proportion to their capacities, because no effect could be different from its cause. God being of a state or disposition of holiness which in its nature is the opposite to sin, he could do none other, from that disposition, towards his creatures; but it must have been a holy state or disposition, producing a holy state or disposition in the receptacles; and thus as effect always has been found to be the absolute kind of the cause, so the state of the creatures as from the Lord in every disposition, must have been as the Lord; nor could it be otherwise as an effect from him. And how the beings thus necessarily holy could sin is a perplexity to many; for in this case the very disposition would be against sin, they being in "righteousness and true holiness" and it is as abstruse on the consideration of none being before to lead or tempt into sin, as was afterwards the case in the fall of our first progenitors, but the first sinners could not have such to tempt them, they being the first; and herein we see the difficulty of sin in opposition to their state, and without any to tempt them.

I have already represented that God could not possibly produce any such act, and that however perplexing to understand, yet it is a fact that the creature only was the origin of the painful evil, and altho' it appears an abstruse difficulty, so much so, as almost to amount to an impossibility to the ideas of some people, yet I perceive that the subject is as clear as need be in the subsequent remarks. It is pertinent to aver that all acts in life do not arise from active disposition, because there have been many self evident facts of this. And so in the righteous, who have in the power of Christ by his spirit, as much abi-

lity to avoid sin as ever Angels & the first parents had; it is a fact that, "the heart is deceitful above all things and desperately wicked, as saith the Prophet" but, still in Christ there is adequate ability to counteract and frustrate all the degenerate propensities of depravity; but amid all such attainments from the Lord it has been obvious, that when the state of holiness in the soul was more than victor over the latent evil of nature fallen, then the individuals have acted in manners different from the will of the Lord. This most undeniable truth is evident to all, who have been in any way noticers of the conduct of the good as well as of the evil. It appears to be owing to a state of neutral attainment, or the possession of holiness without an active state, by which acts have been done without any possible incitement; and it is as evident in an evil or wicked individual, in acts which in themselves are good; as it is in the good by acts which are evil in themselves: by this sort of conduct there is an act from each, not from a want of the reverse state, but through the state of mind having a dormant situation; and thus, as is plain to all examiners of this state, the mind becomes active in a manner without the exertions of the true state or disposition of soul, it being neutral; also we see in this all the reverse possession of propensities, to a different state, when the said are in any way active, but not when inactive; hence there appears positively, a state of mind; and a course of conduct different from such a state owing to it not at such time being active. Now it having always been the case that all the intelligent creatures have been alike in their both active and inactive construction of state, and that in one chain of retrospect to the first accountable person or persons, then they at the commencement would have the like passive and

active state of spirit; and upon the evidence of the case in all, they by such a neutral state could easily act counter, both to the holiness of person which was inactive, and to deity; and thus, tho' it appears to the thinking mind, an impossibility for the first and holy creatures to sin, being contrary to such holiness, and which would have been an effect contrary to its cause, yet it is reasonable to credit the commencement of sin in them, when such holiness was according to their construction of persons, in an inactive state; and therefore tho' an impossibility to commit crime in an active or operating holiness, yet it appears an undeniable truth, that they sinned in the neuter state of holiness, tho' as much in possession as if active; and as there was no possible way of sinning in an active righteousness, it being the very opposite, there could be no other way of sin; and as the evil is, as has been in existence, and that being the only way, then by that state only they began sin the known evil. Thus then appears the manner of sins beginning even when the sinners had the very reverse state, being in the "Image of God, which is righteousness and true holiness." As the evil did commence in this way we see sufficient to know, how it began when the creatures were holy.

I also state that the very existence of sin denotes, that the creatures who did introduce it into our World had every power to avoid the evil, and that they therefore were their own cause of sin in opposition to the Almighty, who for that reason crime was not, nor could be any possible source of, but themselves only that source. And that as thus, namely, sin denotes a law broken, for it has ever been the breach or transgression of a law; the broken law

which is the sin, denotes the existence of a law before it could be broken; the existence of a law denotes certain boundaries or restrictions of actions; and such restrictions of actions denotes the possibility of exceeding or abiding by the same, otherwise such restrictions would be nonsense being useless; and having equal power to abide by, or exceed the restrictions, none could be productive of sin by an extending beyond the boundaries allowed, but the individuals themselves, because having power to remain within the law or restrictions, none could force nor entrap into such sin, otherwise they would not have power to avoid it; and thus having an equality to do the commands or to exceed them, none could lead them into sin, nor were they short of ability themselves having as much power to avoid as to do crime: crime therefore was the sole act of the creatures, as evident upon the being of sin, and when they possessed holiness without any other to lead into sin, being none to tempt, and when they had adequate power to obey or disobey the known law of the Lord, whether verbal or written. The first order of creatures were the first sinners, nor were they in any way more liable to sin as from the Lord, than they were to be holy, and obedient thereby; for which reason God can suffer no alligation of crime, but the sinners only, their own fatal cause of it.

Next the impossibility of God giving a law beyond the power to obey, in his creatures, is a sure indication that they could have continued in holiness, and happiness, and that they were, therefore, their own cause of sin. This is clear in the act of their formation; for when God made the higher orders of beings as well as the lower orders of them, he answered his own uncontrolled pleasure in the kinds of faculties of

actions, and qualities of cessations from actions ; and their respective capacities, therefore, were the pleasure of deity, consequently he could only require such obedience as those powers allowed ; because had he required more than them, he would have contradicted himself, in as much as the gift of powers to obey in a certain sort was his will, in such a gift, but requiring more than those powers according with his will, would have been differing from, that, his will ; and which as such would have been so far a contradiction of himself or will, so as to amount to an impossibility as he has ever been perfect in all he has done, and could not for that reason oppose his will, which would signify some imperfection, as a cause of deviation.

God therefore could not possibly give a law in any wise or kind, but what was perfectly practicable by his creatures ; and they having every proper power to obey in every circumstance, then it follows, that the disobedience was not through any other person, but through themselves only.

Moreover, the knowledge of the Lord relative to the sins of Angels or the first order of sinners, was no possible mitigation of the crime of the creatures, seeing, that it was not any origin to their fall, by the knowledge of God not preventing them, in causing deity to avert the birth of the evil, sin. It is an undeniable fact, that he who possessed from all eternity, all knowledge, must have had a perfect understanding of all or any sin in the first, as well as the following sinners ; it has been asserted that there was some apparent cause of crime in deity, by him creating the creatures, whom he knew would sin ; for it has been said, that it was bringing them into a state in which they

were sure to sin, and thus it was the bringing them into a being, which in a time after their creation was a sinful one; and God who perfectly knew that did the act of creation to his creatures with all understanding of such being a sinful one, as aforesaid, and when he having all power with knowledge could avoid the act or cause the prevention of the evil: thus it has been maintained that deity was the cause of one, by the introduction of the other, namely, their being.

Altho' this has been a basis of infidelity so as to deny the truth, or blaspheme the holy, just, and righteous person of God; and altho' the true believer has been shaken in his faith with such force of reasoning, yet the following is an obviation of the difficulty. The knowledge of any state or act is not, nor was at any past time, any cause of the state or act. This is plain in all affairs of life, it therefore is a self evident fact, that effective or producing power, is not a knowing power, one being as distinct as possible from the other: it is a fact that all must have a knowledge of any certain intended product before such can be produced, but there is another power of production, namely, active strength in a degree according with the intended effect; and thus when all knowledge of any effect is in possession, yet without active energy there can be no effect or production. Knowledge therefore is not any producing cause of any state or act; this ever having been the case, then God's knowledge was no producing cause of crime, tho' he had such knowledge in a perfect manner, but his creatures were in possession of holy nature as from him, who is holy. I will only in corroboration of this fact say, that we as persons may see and thereby know a per-

son, plunge himself in the sea, or into any other death, but such knowledge is not the cause of the individual destroying himself. Thus God knowing that his creatures would sin after he had stamped holiness upon them, was not the cause of their sin at all.

The knowledge of the Lord, was as much of a power to obey, as of a power to disobey, and if we can conceive any possible right, that deity should have prevented the liability to sin because of his knowledge of it, we on the very same principle must conceive it right to prevent the power of avoiding sin and maintaining native purity in holiness.

This is most clear in every principle of reason, because in every case the same cause has unavoidably the same effect; and thus the knowledge standing as a cause of prevention in one case, is the same cause of prevention in the other; and such an act of prevention of deity towards his creatures, from the one cause would have been right, on all fair evidence, in one case as in the other; but which would have been ridiculous, in the supposition as from him towards any living beings; nay, to have taken such powers of obedience, and disobedience from the creatures, would have been the taking away the beings themselves, because we can conceive no possible being but what must be in possession of, answering, or not answering the functions of life according to their kinds. Then the taking away the power to sin would have been taking away the power to obey, as both, (being from the cause, knowledge,) would have been alike proper, and therefore the like certain to be done; and that would have been taking being away altogether, as all must in their very nature of being have such powers; from

which it is plain that when the creatures were made living rational ones the very nature or state of being itself, denotes that they could have no power otherwise than the one to disobey, as well as one to obey with, nor could that be prevented so long as the power to obey, was in possession, both being on one principle. And thus one power of the creatures namely, that to obey with, was a reason of the one to disobey with, not being prevented, when God knew that they would fall: nothing could be otherwise in point of powers to stand in or fall from holiness, than what was, nor could he therefore, prevent crime from his fore-knowledge of it. The knowledge of deity not causing him to prevent crime, was no possible cause of the introduction of sin, since (I repeat,) it was impossible to prevent its possibility without destroying the power to obey, and destroying life too. Knowledge then was no cause of sin in the creatures, in any wise.

I further represent and correct an awful error respecting this, which has been universal or nearly so, namely, that sin must have been with Divine permission or it could not have been. I, in reference to this reply, that as it was not caused by his knowledge, so neither was it by his permission. Permission means in its proper kind, the liberty granted, not only liberty but that granted, and always denotes approbation in order to grant, just in like manner as a parent grants the conduct of his child, or as the servants of a King grants the sale and removal of things by approbation, which is named a permitting the fact. This has been! This is the proper meaning of the word permit! And if, as has been, it is used in reference to God allow-
it is awfully wrong in itself and tendency,

because it denotes that he approved sin, so as to allow it. God therefore did not permit sin! He did forbear, or it was with his forbearance, but not with his permission. Herein I am positive seeing, that he has ever chided at sin, forbid it, and condemned it, which are opposite to permitting its being: I need not produce Scripture to prove this, as the fact is on every page of Divine writ on the subject. And I ask who is the scholar that can reconcile permission with forbiddings, or approbation with chiding or condemnation? The origin of sin stands thus, it was committed contrary to him or his grant, in a manner as an individual do'th any thing contrary to his King, and therefore without his permission, or as a child do'th any thing without his parents liberty: for God could not oppose and permit in one act or kind of doing, one being opposite to the other, and therefore an impossibility. Sin then, was not by the permission, nor is by the permission of God, and he for which reason as well as for the other reasons, is free from any possible cause or sanction of crime; and he is truly a being of forbearance as of old, with sin, in sinners.

Now, altho' it has been mysterious how the first sinners could fall into sin, when there was none to tempt nor lead them into it, being none before them who sinned, they being the first; and when they possessed holiness as the cause of their conduct, from which, in like manner as a good tree bringeth forth good fruit, they would bring forth good fruit or holy life; and altho' it has been alledged, that deity must have been some cause of crime by not preventing it when he had a fore-knowledge of it, yet the foregoing on the subject sufficiently shows, that the holy creatures tho' in active holiness could not sin, it being the opposite that in neutral holiness they did sin;

and for that reason, together with their having power to obey, in the very nature of sin itself, and the impossibility of deity requiring more than their powers to obey, and his fore-knowledge having no possible cause of the sin, and him not permitting it, they only were their own cause of crime; and as they, as thus stated, were their own source of sin, while there could be no possible right for God to prevent the evil, when he knew it, through it involving a destruction of the power to good and life too, it absolutely follows, that the creatures were impeachable, for crime, without any possible alligation against the Lord through it. Reasonings on the case itself shows that crime came from creatures, who were holy as from the holy God. And the holy Scriptures furnish us with the very creatures who first sinned, and that as follows: in St. Luke's Gospel, X. 18, "And he said unto them I beheld satan as lightning fall from Heaven." Here as positive as possible he who could not err declares, that one of the Heavenly persons, who is denominated satan, fell from that his state: St. Peter's Second Epistle, ii. 4, "For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Here as explicit as language can be, the Apostle declares, that Angels sinned: St. John's First Epistle, iii. 8, "He that committeth sin is of the devil, for the devil sinneth from the beginning." Thus also he who is denominated the devil or satan, is said to have sinned from the first or beginning of sin in the world: St. Jude in his Epistle, 6, "And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Here it is again attested that Angels sinned, from the

first state, therefore none could be before them, being the first of all states in which sin began. From all thus stated we see that Angels were the creatures who sinned in the origin of sin.

Next, it is attested, that from them, or from one of them as the chief, the evil came into our World among mankind, and that in the first instance to our stock of progeny, who were Adam and Eve, Book of Genesis iii. 13, "and the Lord God said unto the woman what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat." This means the same fallen Angel named satan, for he is so named by St. Paul in his Second Epistle to the Corinthians, xi. 3 & 14. Here the name serpent as in verse 3 and the name satan as in verse 14 have both one person, to whom they belong, and who is said to be the identical being that lead our first parents into crime. Hence we have, as well as in sundry other readings, a pointed representation of sin among mankind, and which readings of the Sacred Volume together with the evidences of reason, announce the verity of sin having been uncaused of the Lord; and really, on the contrary begun by Angels the first order of creatures who maintained their original holiness unfaithfully, and lost it by either omission or commission contrary to command; and by them only, the fatal weed came into our beautiful structures, and rendered them infirm, sinful, and mortal; it came spiritually into our souls; has clad them with misery here and exposed them to perdition hereafter; has hitherto been a nuisance to holy Angels; been hostile to God, incurred his frown, and judgments; the death of his son Christ. It has been and is the spirits immediate affronter and antagonist: thus much in proof of sin, and

its cause, which is thus pernicious. Thus being the origin of sin by the Angels and from them to mankind, which has increased as a noxious weed to the present day, and which is our fatal enemy, let us be wise to avoid it.

The Death by Sin.

I now proceed to notice the nature of the death spoken of as the result of sin ; and afterwards shall represent the future state, and duration of punishment for crime. I need to say little upon the nature of the death in the World by sin. This we are to understand as relating to animal life or persons only, when spoken of as it regards any bodies ; and when death is intimated as it regards the souls of mankind, and that by sin we are to understand the loss of the living enjoyments of the Divine spirit, or the graces of the Gospel by means of the holy spirit, which death is denominated a spiritual one, and is said to be in trespasses and sins ; when we read of future and eternal death, it means the loss of all spiritual enjoyments of Heaven, as much so, as a dead body is void of life when in such a state : such is the threefold death by sin, according to the holy Scriptures, which so speak in very many readings of them, and which will appear in my further representations of Divine truths, as I shall have occasion to quote them. And as nothing appears to have been doomed to die untill after sin, there could be no animal food previous to sin, but only after crime did the Lord appoint certain fleshly meats to be used, such as are spoken of in the writings of Moses. Also as there were only such bodily deaths by sin, no immediate body of these became any more liable to die, but they do remain the same in use, as when in the primeval state ; for we find, that in the state of innocence such productions of the earth were appointed for food, both for man and beast, This being the case as evident on the readings of the account of creation, the

curse which the Lord is said to have put upon the ground through the sin of man, was no interference with such articles of use as it regards their death, requisite to have them in use; but it was a curse of bringing noxious weeds, &c. with fatal inanimate creatures, such as poisons, for their sins. The death as a curse of sin had not, nor has any regard to the productions of the earth, since they were obliged to have senseless death, or death they were and are not sensible of, in order to be as food; but it regards living creatures only, or such as have sensible life in their bodies, as corporeal death; and spiritual with future death in the eternal World, as I have intimated, and that according to numbers of attestations of Scripture in almost any reading of them.

Thus therefore we are to understand the death by sin, not as relative to the creatures of use as from the earth, but of living bodies, as spiritual, and as future in a loss of Heaven in the eternal state. The result of sin at present, which is ignorance, more sin, misery, and death, being well and awfully known, I pass on to point out the true nature of future punishment, and its continuation.

The Duration of Future Punishment, in representation of Future Punishment as it regards its nature and duration.

(I will remark by the way) it may be thought by the Protestant reader, that I am of the Church of Rome, or that I have gathered the following thoughts on future punishment from their creed ; but I will assure you, that I am not of the Church of Rome, nor have I gathered any ideas from their tenets ; I am a true Protestant, and therefore do not write as follows on account of any such creed, nor do I yield myself to any sect, merely as such. The following are such thoughts upon the nature and continuation of punishment as have been my study for years, and which I am at last persuaded are according to sound reason and the holy Scriptures ; and they therefore are not from any party views but from infallible truth, for if aught be infallible reason and Scripture when they agree are. This being the case as it regards the cause, of my views of punishment, do not think as you read, that you are reading a Bigot, but the thoughts of one who is taught by the dictations of reason, the holy spirit, and the divine word.

Nothing is more clear as relative to future punishment, than, that they who depart this life in sin will be excluded through all eternity any possibility of enjoying Heaven, which will appear upon reading the following Scriptures ; but since it appears that on the other hand the righteous will escape the torments of hell, and enjoy the ineffable bliss of Heaven through endless duration, because of the Saviour whom they became saved by, that the wicked must have an endless loss of Heaven, and an endless

infliction of torment inexpressible, because it is mentioned, that as the rejection of sin and reception of the Saviour became their salvation from hell into the imparted bliss of Heaven, so the indulgence and state of sin and rejection of Christ is their banishment from Heaven into the torments of hell; seeing that equal conduct in behalf of sin and against the Saviour deserves equal duration of separation from Heaven, and torments of hell, with such conduct in behalf of the Saviour and against sin, which deserves endless safety from sin and enjoyment of Heaven. It is also said that if one state upon their conduct is endless, then the other state upon their equal conduct is endless too, both being on one principle.

It is secondly said, that there can be no reason for any end of future punishments, because it has ever been the choice of the individuals with knowledge of such torments, which choice being their own doings when they might have had an equal duration of bliss and glory by choice, leaves no reason for any ground of end to torments; and they have none to blame, save themselves, having had before such perdition an equal power to avoid the same, and have as durable bliss and glory.

A third reason for endless duration of torment to the lost, is the united testimonies of the Scriptures of God, who being the truth and immutable in himself, and what he saith in his word, does stamp thereby an endless duration upon torment.

These three seem to include the chief reasons for teaching endless date to future punishment: I shall examine each of them, and prove that the loss of Heaven is endless to the damned, as the state of happiness is to the righteous; but

that the positive torments of the lost souls are not to be endless, or as the separation of them from Heaven. In proceeding to do which, I am on the principles of regularity, bound to produce the evidence of reason, because the mentioned proofs of endless punishment are chiefly from reasonings on the state, which to answer, must be on reasonings, otherwise they will not be as the mentioned arguments on the other side, but will be foreign from the point.

First, it is maintained that as the indulgence in sin, and rejection of the Saviour, is equal with a rejection of sin, and an embracing the Saviour, it is in the same principle of conduct one way as the other, and therefore on all proper reason must have one duration of state; which is equal conduct having equal state, and one in proportion with another. This has been a long principle of Divines and others, on which to found their belief of the state of punishment; but it is as erroneous as it is of a long continuation, and that as follows. The punishment for sin, is truly for sin, without any reference to the Saviour; it is the rejection of Christ the remedy for sin, which is the cause of not having such remedy; but Christ is nowhere said to be a cause of punishment, it being the rejection of him which exposes to the full weight of punishment for sins committed, and no more punishment is absolutely taught to be for sin only, yet it is so taught both by reason and the Scriptures; and when sin is committed, in the possession of divine light or knowledge it is a worse sort, but it is only sin, the cause of punishment, and has therefore no increase of punishment through the Redeemer, who is the remedy: to speak of a remedy being a cause of punishment, is absolutely a flat contradiction of

terms : thus it is taught as relative to the cause of punishment. But as it regards the saved ; they do not become so saved because of their rejecting sin and embracing the Saviour as a conduct on their own part, but it is because of the boundless love of God and the Saviour only ; their endless duration of Bliss and Glory therefore is not by their own conduct, but by grace in Christ only. One namely perdition therefore is through sin only of various sorts, but endless salvation is not so by their conduct, but through, boundless grace in Christ ; thus it is taught in the whole of the sacred writings (which I shall have occasion to quote by and by) nor can all the world prove otherwise. Now this being the case, reason at once says that there is not any resemblance in the cause of punishment and that of salvation, tho' said by many to be one principle of conduct ; and as there is no resemblance in one with the other then it at once does away with the idea of equal duration of punishment with that of salvation, being I say on quite different principles, as one is by sin only, but the other by Christ only as in the Gospel.

Second, as it regards the choice of the individuals, being a reason of perpetual punishment, as maintained by the merciless punishers I see no reasonable cause of such a duration of punishment hereby. I see an equal power taught to choose life or death eternal but if eternal torments must result from such a choice, or that choice be a reason of such punishment, then on the same principle of choice the eternal state of bliss is so continued ; but where is it taught that such continuation of bliss is by their own choice ? nowhere ! for it is plainly declared, that it is through Christ

only and not of works or choice ! then as one namely, eternal salvation is not by choice, or the choice of salvation is not a cause of it ; neither can eternal torments be through choice, or choice cannot be a reason for it ; because it is one case of choice in both respects, and one case or cause must have one power or effect, which not being the reason of eternal duration of one state, as it is through Christ, cannot be an eternal duration to the other, otherwise one case would be opposite to itself. Moreover the due punishment of crime is not the part of the guilty ; but it is the part of the legislator, and is as much right to be just on his part as possible ; and God who is just cannot annex and inflict punishment beyond the proper proportion of equity. The choice of sin and its punishment is one, but the due duration of punishment or its proper proportion is quite another part, being that of the legislator ; and therefore has no possible connection with any cause or reason of punishment : thus therefore the choice of mankind the sinners to sin, and have its punishment is no reason of its eternal duration but being the righteous appointment of God, will ever be in a due continuation.

Thirdly, as it regards the testimonies of the divine word, which have been quoted as pointed testimonies of the endless duration of punishment, I am sure they have been awfully strained and corrupted to a meaning on the subject that they do not intend, and thus they have been falsified, and which will appear in the subsequent representations.

Having made these foregoing remarks upon the reasons assigned, for the sticklers of perpetuated torments in eternity, maintaining the same, I shall now pointedly show that while the wicked are for ever excluded the Kingdom of Glory, that they will have an end to positive

ments, as taught from fair reasonings on holy writ, in union with the positive evidences of nature itself. The sacred Scriptures denote, that they who die unholy cannot enter Heaven, St. Johns Gospel, viii. 21, latter clause, "whither I go ye cannot come" again in the same Gospel xiv. 6, "Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me," and in St. Paul's Epistle to the Hebrews xii. 14, "follow peace with all men, and holiness, without which no man shall see the Lord." Thus the Saviour declares that they who would die in their sins could not come unto him, consequently they could not, nor can, be admitted into the Heaven of the righteous, for there is Christ: he also saith that he is the way to the Father, that none can come to him without Christ, consequently all who die out of Christ, are out of the way of Heaven or the Father, and having lost the Saviour as their way, there remains no other possible way, but the only one lost, by which there is no having Heaven; and not having the total way to Heaven, they then can have no Heaven in like manner as a man can have no proper end of a journey if he is out of the way of such end: the Apostle is also as clear to the same point when he saith that without holiness none can see the Lord; all who die in sin are unholy, nor is there any promise of it after Death; that unholiness must remain, which remaining is their barrier of separation from God, as thus said. We therefore have no reason to believe that any of the lost souls will be with the Lord in Heaven: but we are thus assured that none can be there at any period as their state of Happiness, who die in sin or out of Christ the only way; notwithstanding the

certainty of the unholy being debarred Heaven for ever, yet there is a material difference between the punishment of such a loss of future bliss, and the infliction of torments through endless duration ; the loss of enjoyments in this life are great, but the state of personal pain and pangs of disease are awfully worse so ; in reference to that state of the lost, there is no possible conception of likeness between loss and the pangs of hell ; and altho' the loss of heaven is as stated and must be so, yet as follows there is sufficient cause to believe an end of the torments of the punished souls.

First, we can have no idea of injustice of deity, the judge of all, since all that nature and the word saith of him on that point, is, that he is just and righteous in himself and his conduct ; and as he is of such a nature and deportment, no unjust proportion of the punishments of the wicked in any way, could, nor can be administered by him, but he has denounced to one sort of crime, one sort of punishment, in every age of the world ; this is plain without any proof, as taught in Holy Writ. It now follows upon the principle of equal punishments to equal crimes, that they who have been in punishments since the former ages of the world, must have an end of such punishments so much sooner than the others, who have been, or may be, in such-like torments for the same crimes ; otherwise, there will be an unequal duration of punishments to some, with others who deserve just the same ; and such a disproportion is to any just person an act of injustice ; for the true nature of justice is to do right to one as to another in equal states ; and such an act of injustice being contrary to God, he being just, it follows, that he cannot do any

thing of the kind, but must therefore fix from the first, the same duration to one as to another person, which to be so, must have a termination of one person's torments sooner than those of another, and so through all lost persons, at any time, till the end. This sort of punishment, or end of punishment, in order to regulate the proportionate length of one with the other, is positive, because, if there can be no end of the state, then the torments once begun must know no end, and so each person's punishment begun hundreds and thousands of years sooner than those of others, must remain so by passing on with each other through eternity, which plainly is an evidence of injustice, that God cannot be guilty of. The just proportion of punishment then requires some end in order to fix such proportion, by terminating the said state of some, as much sooner than the state of others, as they entered sooner into their punishments at death; and thus by being an end to the said torments, the just proportion of punishments can take place, but if there can be no end, then an unequal state must be so.

It may be said that a just proportion of punishments can be made, thus, without any end, namely, by a greater weight of torments to each who have died or may die after others in past ages, in such a degree as to be quite equal for a certain time, with all the time that the others commenced their punishments sooner; and thus certain individuals suffering longer in the past time than others; and the others suffering more than them for a continued period, one will be a balance to the other and so without an end to their states there will be a just proportion represented. But we have no representation of such conduct of deity in reference to their states; we have many asser-

tions to the purpose of equal kinds or degrees of the state alluded to ; and the equity of God forbids such an addition to some, of punishment, to make up the proportion of others in that state ; for such an addition is caused at any period by others, in the order of God, dieing sooner than them, and therefore they who have died or may die after others would or will be punished more heavy on that account, and not because of any greater crimes, as they have, or will have committed all alike, so far as the crimes are the same ; and thus by reason of former deaths many would or will be unjustly punished by having more heavy punishment than those who committed the very same : God being quite righteous cannot, as well as could not, admit any such inequality in degree of torments. There only appears therefore, one mode of ordering the due duration of punishment to all alike in the same kind of sin, and that by an end to some sooner than to othersome just one in proportion to the other as the Lord knows such times : it then appears reasonable, as founded on the justice of God, to be an end to stripes hereafter, in order to have proportionate punishments ; without which end such cannot be, and which appears opposite to the Lord and his word, not to be.

This sort of end to punishment will be without any one soul suffering more in degree than others in the same sins, and with one length of such a state, being a similar continuation in manner as stated.

Secondly, the limitation of future punishment appears on the evidence of the Divine compassion, stamped on human nature, and as it is taught in the Divine word. We, however vile, have a compassion for our fellow creatures, so that for the worst of crimes we could not, nor

can conceive it right to inflict such a state of punishment as can never possibly end: we as parents cannot think that we should have our children in remediless torture for any sins committed against us in this life; nay, we startle at the idea of such, whether good or sinful parents. Let every heart apply this to itself and all will rebound in mercy, and end of the punishments, after a due infliction of them (to stripe in a proportionate manner for crime the most tender will say is right) but a state of such invictive sufferings who can think of? Now whence is this compassion? Not from satan for he is counter to any least lenity being fraught upon destruction of souls, the first Epistle of Peter, v. 8, "be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." Satan is variously represented as a complete enemy of souls, whence is a sure evidence of any least tenderness not having come from him, which therefore could only come from the Lord; the Lord then is the source of the compassion, and surely, a source or fountain must be allowed to be of the identical kind, and of a vaster extent than its stream or effect. The compassion of deity, which is the cause of human tenderness, is the same in kind, but inconceivably greater in quantum: nay, there is no conception between his goodness and our kindness; when he proclaimed his law, he also declared himself emphatically gracious, see Exod. xxxiv. 6. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;" &c. Such being the very nature of Deity, there is no compassion, but what is more abundant in him; while, therefore, we have such a regard for our

fellows and children, he has a much greater one as its source, and having such a concern, he cannot act otherwise, than compassionately to end their torments at a period of due punishments ; otherwise he would be acting contrary to his nature as aforesaid, yea, to perpetuate such a state through eternity, would be merciless, and being merciless, would be the opposite to himself, and which would be repugnant to all, much more to him God, therefore, properly is considered; when we conceive that he will put a termination to torment according to his compassionate use of it, and not as a merciless tyrant, or as satan himself. The mercy of deity or his compassion, is a reason of future end of positive sufferings in perdition.

A third reason of the limitation of torment, is the vast disproportion of an endless state of it, and the crimes committed in life. It is very plausible to aver, that little and momentary crimes have been full of awful evil against God, and his creatures, so much so, that his cause has suffered awful detriment, and the fellow-creatures have been with their children ruined in life ; for which the wretches dying in their sins will be lamentably and inexpressibly punished by the righteous God, in addition to their loss of heaven ; but to think of unended torture for the sins of a life of a few years, at the longest, is quite a disproportion, and as such, would involve as much injustice, by exceeding a due proportion with crime, as it could be, to let such delinquents be free from righteous penal treatment. God being truly just, cannot now, nor at any period, allow any disproportion between crime and its due. The difference of crime in time, and the punishments of an eternity is therefore a reason of its limitation to a proportion, to the kind of crime, and the time, with the

injury of it here.

Fourthly, the impossibility of any atonement by Christ for sin, the punishment of which being endless, is an undeniable proof of the end of future punishment. The punishment of crime upon the principle of endless duration, cannot be conceived contractible to any possible end, because to be endless through eternity, is in its own nature, the very opposite to end or contraction to any point, or proportion; this bears its own force with it, seeing that there is not, nor can be any point from which to fix a proportion, being no end; consequently there cannot be any idea of proportion of punishment. Then I ask, how could the Saviour have the due weight of sufferings on him for the sins of mankind? Those sins being of endless desert of sufferings; but they having an end on the cross, is at once a contradiction to our understanding; it is the saying that there is and is not an end to the due punishments of crime; which at once is absurd. If it is said that the Almighty did proportion the punishment for all mankind, upon his own Son, I ask where could he begin to date that proportion from, if there could not, nor can be an end to sins penal due? Eternal duration is an existence without any possible end, and as such, not all power or calculation could fix a point of date or proportionality; for no end is no point of length, and no point is nothing to fix from, as a due length or weight. Then I ask again, how could the Saviour have an end to his sufferings for mankind, or any due weight of them, if such penalty could not, nor can be limited? It is plainly an impossibility, seeing that there could be no foreseen epoch or point, from which to measure the Saviour's sufferings. Then seeing that he could have

have an end to his sufferings for mankind or any due weight of them, if such penalty could not nor can be limited? It is plainly an impossibility, seeing that there could be no foreseen epoch or point from which to measure the Saviour's sufferings. Then, seeing that he could have had no ended sufferings without sin in its due punishment was limited, it is plain, that his sufferings for sin which ended, indicate that sin's own punishment is of an ending sort, and therefore will end at an awful distance from commencement to all who die in it, without Christ; or if sin's due cannot end, it would have been unending punishments and yet ended, which is contradictory in the case of the Saviour; for the same acts could only have the same as shall be. Then since there could have been no proportionate and ended punishment of the Saviour for mankind, without crime being of limited due, the end of punishment for atonement shows, that the due to sin is of a limited or ending kind, and it is as positive as can be, in proof of its end when we see, that the sufferings ended on Christ which could not have been so, if sin's penalty is endless, one being opposite to the other. The atonement of Jesus, therefore, shows that sin's punishments to the lost will end, from which deity did fix a due and ended weight of the same on our Christ, for all who will be saved by him. I, again say, the limitation of torment is proved in the ended sufferings of Christ, who atoned for all, who embrace him; otherwise there could have been no end to his sufferings, which were to the full of all demands.

Mark this well, which I repeat for such end, in particular; the evidence of limited torment on this point, with the foregoing stands thus. The sufferings of Christ were the full due to sin in an awful manner; otherwise it would not have been

an atonement; and those were such as neither men nor angels could endure; but they with all, did end on the cross; that, shows he had a certain quantity and weight of the sufferings; and thus they were limited to the life and death of his person; and such a duration, and quantity, and weight, shows their proportion with what the unpardoned sinners should suffer from the first sin; and such proportion shows that God foresaw some end to the punishments of sin, from which end he fixed that proportion on the Saviour (for there could not, nor can be any calculation of proportion, if there is no known end to calculate from;) and such end of sufferings being so calculated from, is as positive an evidence of the said end or limitation to the said torments for sin. Thus the sufferings which ended for atonement proves at once the end of future punishment of those who to the end of time will have died, without the benefits of the Saviour's pangs and death.

In the fifth place, the Holy Scriptures do prove and defend the limitation of the said sufferings, although many in mistakes, have represented them; and which scriptures I now shall notice in reference to this important point. I shall first show the true meanings of the most pointed passages of Holy Writ upon future punishment, and such as have been the most depended upon, as teaching the unlimited duration of it. And by the way, I will remind you reader, that no fault can be found with the translation of the words, as I have showed upon that point, page 89 to 92 in this Book, but they are to be received as they are read in our tongue or language. The following are the most severe towards unended torments:—In St. Mark's Gospel iii. 29, "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." And in the same Gospel ix. 44, "Where their worm dieth not, and their fire is not

quenched." And St. Matthew saith that they are not only in danger of damnation, but they shall be so. In St. Matthews Gospel, xxv. 46; "And these shall go into everlasting punishment, but the righteous into life eternal." These expressions of future punishment are the strongest that can be found. Our Lord speaks of eternal damnation, which word eternal means unbounded or unlimited: he also saith that the worm of torment dieth not, nor is their fire of torment quenched which appears to denote no end to them, and which has been taught so; he saith too, that while the righteous are to have eternal life, the wicked are to have everlasting punishment; which has certainly been by thousands declared to mean unlimited torments, being everlasting. Notwithstanding the force these and such-like scriptures have to denote unlimited torments of the lost, yet, upon a right examination of them, according to the divine words, we shall see that they do not mean any such a continuation of punishment. First, the meaning of damnation is what we are to know; this is far from denoting that the state expressed thereby is without end, nay, it has no meaning of the sort, for it only means condemnation; which is as much so when the sinners become debarred heaven; as when striped with pain or pangs. If we notice the true meaning of condemnation at any time since the first, we shall find that when a sentence for sin has been, that of losing their liberty and enjoyments in life, it has always been denominated condemnation for such a state; condemnation, therefore, means the loss of blessings only, as much as it means the suffering punishments on person. The word condemnation meaning the same as damnation, is plain in what St. Paul saith, in the

first epistle to the Corinthians xi. 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," and in the 34th verse of the same chapter, it is thus, "And if any man hunger, let him eat at home, that ye come not together unto condemnation." By these readings, the word damnation, and the word condemnation, are made use of in the one case of taking the Lord's Supper, and are said to mean condemnation or damnation alike; therefore, the word damnation only means condemnation. Now, as the word only means condemnation, which is as much so, in a loss of blessings, of liberty, and enjoyments, as when put to sufferings of person, then the loss of the enjoyments of heaven, through rejecting Christ, the only way, is the condemnation of such characters. And this sort of damnation or condemnation is eternal, being impossible to have heaven by not being in Christ our Lord. And thus according to the true meaning of the word damnation eternal, is eternal condemnation, to a loss of heaven, without one word being signified of pain or torment eternal.

Secondly, the idea of the worm of the lost dying not, nor their fire of torment being quenched, has no such meaning as that such a state is ceaseless or endless through eternity. The meaning seems to be this, namely, that from the point of commencement till the righteous end of them, there is not one mitigation, nor decrease of the state, but one level of anguish and rage of misery, from first to last; and not sometimes more, and at other times less, which would be a quenched and dying state so far, as less at one time than at another. This meaning, therefore, appears to be, that the worm dieth not, and the fire is not quenched in the torments of the condemned.

during the state of such damnation. For any proof of this meaning of these words, the explanation of the other saying is sufficient, namely, that of everlasting punishment.

I therefore, in the third place, notice the true scriptural meaning of everlasting, in reference to that state. In doing so, I will refer to the term ever, or everlasting, both which are one sense; these terms are commonly expressive of duration without end, as they are used on general occasions, but not always in signification of eternal. That which is eternal is everlasting, because it is a duration from its commencement to no possible end; but that which is everlasting is not always without end, and therefore not eternal; but the word in reference to duration of any state belonging to creatures has only a limited sense, in as much as it means the duration of any state so as to be undestroyed, from its first to last appointed period; hence it is understood to mean everlasting age of state spoken of, or one continued connection of being of the state, from one point of duration to its utmost limits; it therefore means duration from first to last without any disunion or stop in the said time of duration; and thus, it is not some part of that existenceless and more, nor sometimes in being, and at other times at stop, to be out of being, but is one connected existence from the outset of such, to its termination.

This sense of the words stands just the same as when we say that any thing is ever doing, or a person is ever acting who is known to be of such deportment for a certain time. And this sense of ever or everlasting is fully established in the Holy Scriptures in many readings, because we find that the words were made use of in cases which could have no other sort of

meaning; such as various states which were to be for ever, when such only belonged to this life, and therefore, had those states been until now, or till the end of time, they could not, nor can be of an unended or unlimited duration, only being of limited time; the words ever or everlasting, having their allusion to limited objects spoken of, could have no meaning but a limited one in each case; otherwise the Almighty would have said one thing and meant another, but as he always knew best, what words to use, and being truth, he could only make use of such words as would just mean the object intended. Yea, in the established rudiments of language, the words used are not to adapt the objects or cases to them, but they are, as ever have been, to signify the objects or cases intended, and so they are to be adapted to such meanings, to denote them to persons; and such objects or cases are therefore the true meanings of words. Now, as in many instances, the words ever and everlasting were used, they of course could only signify just as the true nature of the cases allowed, and the true nature of the cases so denoted the meanings of the said words, as in every instance of the sort; their states or durations which have ended, being signified by the words ever or everlasting, such ended states or durations, shows that the proper meaning of the words was of a limited or ending sort, as relative to the said significations; the words ever and everlasting then, having been used to states which ended, meant, or still signifies; that the words had such limited meaning in their very nature, and being limited, then as far as they are simply used, they bear meanings of such limited sort; and the words being used, which have a limited meaning to future punishment,

Prok; in common sense; what they can signify, but a limited sense of that punishment? It is the meaning the words bear; and therefore nothing but such a sense can be justly put to them. For my evidences of such limited sense of the words, I refer to the instances as follows:—Genesis xvii. 19, “And God said Sarah, thy wife, shall bear thee a son, indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”—Also in Psalm xxiii. 6, “Surely Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” These, with many more such sayings, we find the expressions alluded to in, but they had a limited meaning, for a covenant, which was of a twofold kind, namely national and spiritual to Isaac, they have lost, national as a nation, and spiritual as a church, and both are lost by sin, but the latter, for rejecting Christ, and so all is lost by them. and long since come to the Gentiles; although it is said they should have it as an everlasting one. And the Psalmist saying he would dwell in the house of the Lord for ever, did not mean that it should be his endless abode, because he dwelt elsewhere, and only went there at divine service; yet this being the case he uses the word ever. We find the words thus, ever and ever in certain cases, so here in Daniel vii. 18, “But the Saints of the most high shall take the kingdom and possess the kingdom for ever, even for ever and ever.” In these words which read thus, we see the copulative conjunction, namely, the word and, to unite the word ever to ever, and it always denotes addition to any thing to which it is used, one thing to one or more mentioned.

Now, in this case, the word *ever* is used to the word *ever*, which means addition to the first of these two states expressed by the word *ever*; and which in the very nature of the case does signify that the word admits of limitation; for there could be no addition to words united by conjunctions to any such terms, if the said had hitherto been unlimited, because it means no possible measure nor end, and therefore could not, nor can be, more than it has been, or is. Wherefore by the word *ever*, having more words to it to increase its meaning, it shows restrictions to it when alone or not with the word *eternal* or such additions could not be. And these sayings, then, are significant of end or limitation. Seeing that the objects they signified were of a limited sort, which being the signification of them, shows that the words admit a limited sense. Since the words mean this, it appears the opposite to eternal or unended duration, and can only mean the continuation of the divine covenant with them for one continued duration, on such terms as the Lord required.—David's dwelling for ever in the house of the Lord, meant only the one connection of proper or stated times of being there, and not endless appearing at the divine house, for it was impossible, as he could only be in life there. Thus, therefore, the divine meaning; and that of holy men, of the words, *ever* or *everlasting* is at the utmost, a continuation uninterrupted from period to period. These words, therefore, as in reference to a future state of torment, cannot justly be construed, to denote unlimited misery of person, but only as meaning an unended state of such perdition in the duration, from first to last of it. Let it ever be remembered that no word which allows a limited or contracted sense, can be at any time significant of endless eternal meaning, because one of these

meanings is quite opposite to the other, and therefore not at all alike; the words ever or everlasting, meaning as aforesaid, a limited duration, cannot on that account mean unlimited in any view; for one sense is the opposite to the other. From this foregoing, and true meaning of the words ever and everlasting, we have no authority to aver eternal torments, but ought to understand them as stated. And this being the sense of the words, we have no just idea of the worm dying not, and the fire not being quenched, but this of everlasting torments; that is, that as the said sufferings are signified limited by that word, as in the foregoing, we cannot think that deity could contradict himself by the figure of the worm and the fire, in meaning a more lasting punishment; but that he who does not contradict any one meaning, denotes the same by that figure as by the other word; the figure only means on that account, an unended level, and perpetuated state of pain, pangs or torture, for a certain duration, in which only, the worm dieth not, and the fire is not quenched. Any words of the trees, lying as it falls, being confined to prison, which are figurative of the future state of lost souls can only be understood, for a certain period as the others denote. Now from all the foregoing on these most pointed Scriptures, with undeniable reason, which is a teacher from God, we have not one real authority to aver or believe eternal torments, but a limited state only. . . .

Next point out those Scriptures, which with the evidences of reason, bear their positive testimony of limited personal stripes, altho' excludeth the kingdom of glory. First, St. Luke's Gospel, xii. 47, 48, "and that servant which knew his Lord's will, and prepared not himself, nei-

ther did according to his will, shall be beaten with many stripes: but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes," &c. This Scripture could not, nor can be more express upon the limitation of punishment; for the adverb of number always denotes a certain restriction, according to its own meaning; the word many, and that of few, are both words of number, one greater than the other: now what idea have we of a great or less number without some quantity being fixed, as the end of that number? And to exceed such number would then not be that, but another number according to the exceeding extent! Moreover a certain given number to any thing or state of duration is the boundary of such a duration; and any quantity being fewer in number than the other given quantum is so far less, and therefore does not come up to the other, or it would not be less, and thus the less is limited to be short of the great number; which therefore is, in the very nature of the case a limitation. I repeat it again, we can have no idea of great or less, of many or few, if there is no fixed quantity to a limited number, but the duration is eternal, because eternal, allows no idea of end or stated quantity, from its own meaning; then to speak of many and few is a fixed quantum, and therefore not eternal. Thus, number ten and number twenty are a greater and less quantity, or more and less, but they are both limited to such a number, otherwise they cannot be the number, but more; and if the said be joined to an incalculable quantity there then becomes no known, more or less, many or few, because in its very nature there is no end, being incalculable; this bearing its own proof needs no other, and for that

reason it follows that a many and few denotes an end or a limitation. The words I have quoted being of this very sort, as some are to be beateh with many stripes and others with few of them, just according to their knowledge, it becomes as positive as can be, that there will be an end or limited number, of stripes, in order to be many to some and few to others: the limitation of future punishment, therefore, appears from this Scripture, which speaks of many and few. The Evangelist is as clear upon the same point in his Gospel when he saith that none shall come out of prison untill he has paid the last mite, St. Luke's Gospel, xii. 59, "I tell thee thou shalt not depart thence, till thou hast paid the very last mite." In this we have a comparison between a person being committed to prison by his adversary, and one in a state of aversion with the Lord, and the result is, that when he casteth into prison, none shall come thence untill all be paid. The word very is an adverb of the comparative sort or it is a quality, in one of these senses it means the full of any thing in comparison with one of the same kind, and in the other it means the kind of any thing or object in a superior or extensive manner; as such a quality; this word as used to the word last, means the utmost quantity in number and is a quality of the greatest extent, in a comparison equal to the utmost of the same sort; or it means as a quality that the number is of the most or extensive sort, last; being the utmost extent as a number, and, very, being an adverb or quality, which in either sense means or confines to that number only; and the word, mite, is a quality of the smallest or minutest kind. Now, the payment the Evangelist saith our Lord declared, is to be, as well as was to be

last and minutest point, and the word endless or eternal are as opposite to each other as light is to darkness, one being the end, but the other being no end; for which reason, the words being in these Scriptures of very last note, denotes that the said have an ending or limited sense to punishment; thus then, as well as elsewhere the limitation of misery appears to our understanding. I also refer to St. Paul for the same purpose, St. Paul's second Epistle to the Corinthians, V. 10, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here it is positive that all shall be treated according to the things done in the body; this not only expresses the due weight of punishment with crime, but also the due continuation of it with the sins of time as the Lord knows the same ought to be; if the verdict of deity, only be according to the due weight of crime, it will only be in part as the deeds done in the body; but the words are positive that the judgment will be according to the deeds of the body; and the word, according admits no difference from the object it accords with, otherwise it is not according to, but is different from, the said object; so far as it is not agreeing with it: the duration of endless punishment bearing no accord to the crimes of time, would be different from the nature of the said crimes, as it regards its mischief in time, and therefore discord to, and not accord with, the deeds of the body; but which, for that reason is not indicated in this Scripture. To be according to the deeds done in the body, the judgment of all will be in due proportion to the nature of sin, the duration of it, and the continued mischief of sin; which will then be according to the deeds of the body in that respect, and which du-

ration of punishment being according to ended or limited sinful deeds of body, will be ended or limited as the Lord only knows right to be ; or it will be ended sins, punished with unended torments, which is plainly a signification of discord, and not accord of judgment and the deeds, previous to such transaction. But the passage is absolutely significant, that the Almighty will act with all, precisely as the deeds done in the body, which deeds will have ended by then, and which therefore will have an ending torment to them, just as the Lord sees the nature, evil, and extent of the evil do deserve : thus also it appears that there will be an end or limitation to the pangs of perdition.

Many are the intimations in a conspicuous sense of the Divine Words, that the Almighty will righteously, with the extent of the evil of sin ; as well as with the kind of it, administer his indignation or torments, for an awful period in duration ; but for a limited one, known only to him in a proper manner. From the foregoing ; it plainly appears, that the reasons which have been assigned and which are mentioned to denote the eternal duration of punishment, are really no rational evidences of its such-like duration ; but on the contrary the evidences of the limitation of torment, are such that bear on all rational principles an undeniable proof of such a state ; and while those evidences, which are the due proportion of sinners in former ages and latter ones, to a state of punishment, in its continuation that requires some end threaten ; the compassion and goodness of deity ; as evidenced in the humanity of his creatures and in his own words ; the disproportion between sins in time and the punishment of eternity, which therefore require an end to make

one like to the other; the impossibility of the sufferings of the Saviour ending and being ended, without, an end to the punishment of sin, the Holy Scriptures bear their meaning to the same contraction of punishment, in as much as those Scriptures which have been understood to mean eternal punishments do not mean so; but allow the meaning of limitation to such a penal state, and because there are positive significations of the end of torment. From all which, the future state of misery will be contracted in righteousness.

First, I remark hereupon, that the Lord will exclude all who die without his salvation, from the possibility of entering Heaven, and that, through all eternity; because they being without the Saviour who alone has the gift of Heaven, they must also be without Heaven in union with a being without him; this is plain on all the Scriptures which refer to the subject.

This being the case, the state as a loss of bliss will be eternal, and therefore as far as the Scriptures speak of eternal damnation or condemnation, they mean an eternal condemnation from Heaven only, through a rejection of the Saviour, in a state of probation.

Second, that as after an awful duration of the torments of the lost they will be at ease therefrom; so the same will be as void of positive joy of Heaven as possible, having only a release from pain.

Third, the state of release from that torment will in no case be an act of the Saviour, but will be the act of just acquittal after the legal punishments, which God annexed to impenitent offenders, in like manner as a person is released in this life after the execution of the law; the said, then, will become as just, as the

infliction of the punishment after sin unforgiven, and therefore on equity they will be free from crimes punishment.

Fourthly, the sufferings, death, and atonement of Jesus will be in no way depreciated by such a limitation to punishment on justice, because he died and atoned for the sins only, that were up to the end of time, or he suffered the just proportion of all crime and not any measure more than their righteous due, which was a most tremendous load of pangs such that none other could bear, being not only the sins of one man, but those of all men; and through which all might have been saved from the pangs of hell, and many will be saved; but by rejecting the said for them, many will be lost and suffer the due of such crimes, 'till the uttermost mite is paid: This righteous release of the souls in prison or sufferings will in no case therefore either increase or decrease the merits of Jesus, they by such release not being admitted into Heaven with his Saints by him, nor yet at liberty through him as a Saviour, but in consequence of having had their righteous stripes, to the full number.

In the fifth place, we cannot conceive that any painful anguish in hell beyond the grave, will be accounted as sin, and therefore no cause of a continuation of stripes to them; some have said their sins there will be one reason of their being continued to all eternity; but this will not be so owing to their state not being probationary there as here, and where there is no state of trial or probation there can be no sin, because then obedience is not required, which with the overwhelming torments that absorb their powers, constitute them then guiltless in any sin; for which reason therefore we have no reason to believe that they will give of continuation there, but will be admit-

ted to cessation from it, after its due punishment.

Next, the punishment of the damned when ended will be an eternal barrier against sin, because they will have had such a signal proof of the tremendous load of it, and of the Almighty's just indignation; from whom they will know that they can never escape; here delinquents after a release from torments frequently do the same, and are doubly striped, but it is because they think of not being known and thereby escaping the punishment; but those will know from sad experience that they cannot in anywise escape him; who will give proof of the same, thereby, and therefore with a due sense of that torture they will ever fear to offend, which fear will in its own nature, deter from known crime, altho' there will be the absence of holiness being without Christ, and themselves, "Unjust must be unjust still; and filthy must be filthy still," as it is stated in Revelations, xii. 11. Fear as in many cases now, of causing avoidance of crime, will naturally be more acute in causing a renunciation of sin by reason of known sufferings from God, whose knowledge they cannot escape; and thus they will be ever deterring crime from fear, while void of holiness, by being in unholy filthiness.

Lastly, as it regards our views and teachings on the point of future punishment, we should ever be careful to be right, in as much as the right use in our minds and teachings of all such important subjects, is that on which the good of ourselves; of others; and the glory of God depends; some have said, that if the limitation of future torments be taught that it will be an encouragement to sin, for they will think that if its penalty will end, that it's of little mo-

ment what is done in life. Such is false reasoning; seeing that a dread of sin after suffering stripes of soul, will take place unavoidably, through the said pangs being certain in at least an equal quantum, as it is noticed in the next foregoing remarks on this point. And as it regards the present tendency of the whole of the foregoing, on this subject of future punishment for sin, I ask, whether is likely to strike the mind with a due regard for the Holy Scriptures and Commandments of God, the idea that God is so arbitrary and cruel as to punish in a duration which common humanity would not do, as it regards the eternal state of it; or an idea of just proportion of both degree and duration of torment? The fool will almost say that the rational will be attracted with that which is sound, when they will be lead to discard and blaspheme that unreasonably taught in kind; yea the false representation of important Divine Truths, has been an awful cause of disbelief of the Sacred Words, in so much as they have been false and ridiculous, but the truth as on rational and Scriptural principles will always gain reception.

But after all that can be said of future limitation of torment, yet it is pretty plain, that the both weight and duration of it, will be beyond our present conception and expression Tremendous and Alarming; this is evident in all the Scriptures on the subject; this, also is in addition to a loss of holy joy and bliss in Heaven, by losing the Saviour, there is therefore little encouragement to crime, but sufficient warning against it. I ask who would in this life commit any known crime against our laws, if it is known at the same time, that the sinner will be punished with losses and torture of person? Methinks

none! Nay, there is not one crime against our laws of moment, but what the guilty thinks of escaping, or such would not be committed, because were such sure of punishment they would be throwing themselves into it, as into destruction without escape, and which none in proper senses would do. If mankind will only consider the awful consequence of sin as herein stated there is sufficient to make its commission odious and terrific, while the just representation of it will gain belief and conversion instead of rejection and neglect. Would any person, sure of committing himself by sin, into an endless loss of the blessings in life, and imprisonment with pains inflicted for a great part of life, not think it horrible and forbidding to commit crime to such end? They would! But those punishments bear no proportion to those declared to be upon lost souls: their punishments for sin being an eternal loss of Heaven, and an incalculable magnitude and duration of inflicted pangs, being far beyond any sorrows of pain in this life: sin therefore affords little encouragement as to its effects, and it is alarming; but should always be described as it is right. To strain the subject beyond the rational and divine meaning is dangerous in as far as it is falsifying the Holy Words of God, and blasphemy of his person and conduct; thus to represent him or his words in an untrue point of view, is wilful sin and defamation of him, which is a wicked or sinful act, and the nature of blasphemy, yea all blasphemy is defamation of God; to represent him so unjust and contrary to the true meaning of his words as to punish in a manner of duration, which not any human person would be guilty of, is at once an high defamation of him, and so far a blasphemy

body, in many cases of long life ; and for which cause it must be a complicated body, according to the complicated supplies in this life of its kind, as the possessed parts are discharged by emissions in sweat, or physical operations, or mortal diminutions ; or it cannot be the same body as that had in life ; and thus the resurrection of any one body has been disputed, in a philosophical point of view.

Second.—As an objection to the resurrection, it has been also presented, that the bodies of many will be imperfect, if raised to their usual substance ; because that, has been, and is their state in this life, owing to various deformities and infirmities ; therefore to be raised to such a state represents the idea of imperfection, and impediment to the souls of the good, of such resurrection : for which reason it has been disputed as unreasonable and unjust.

A Third, objection is, the incalculable transfusions and participations of the atoms of the human bodies into various animate beings, who have eaten them as their prey ; and the scattered particles into unknown situations, and parts of the elements, Earth, Air, or Water, and in such transfusions countless bodies of mankind, may and will be mixed and intermixed in millions of atoms, both of their fellows and those of other animal bodies ; yea such appears to be the changes of the dead bodies, that it has been declared ridiculous to aver a resurrection of their whole substance, in proper distinction to each other.

Fourth.—It appears objectionable on account of the idea of the sameness of substance after the resurrection, as before in this life, which is the true meaning of a resurrection, being the raising again to a union in life, had in its kind before ; and which being the same in kind, will be of a fleshly

***My next Subject is the Resurrection of the
Human Bodies of Mankind.***

This as other most momentous doctrines has hitherto been both doubted by some, and denied by others, while it has therefore been a difficulty to the Christian, who has made it an object of his belief. But as it is an undeniable fact, that none can be in the Gospel Salvation who do in anywise deny any of the principles of the said Gospel, it is beyond all doubt, of the first and last moment to mankind, to be correct in this as well as in all the other doctrines of the sacred message, to us from the Lord. In my representation of this as one of the teachings of the Divine Words, I shall notice in the subsequent manner, in proof of its certainty.

First.—The removal of the objections to it; is requisite.

Second.—The positive evidences of it taking place.

First.—As an objection against the resurrection of the human body, we have been presented with the daily discharges of the body of each, and thereby the change which takes place in the whole human frame in the course of a few years: that is, that as the body by constant revolutions undergoes a thorough alteration in its blood, and all its external constituent parts, and likely in its internal ones as well, by the same laws of changes in the corporeal essence, it is therefore absolutely a new and renew

the kind of the stock when grown in it ; and thus the body is always one to each individual whether in or out of health, or in or out of divine grace in union with soul. I now state, that as it is thus evident in the nature of the changes, so there is always one in kind and form the same as if no such bodily alterations had been ; and this being the case at decease, it must also be so at the rising from the silent grave, or at the reunion of parts, at the voice of the trump of God. Whatever therefore has been, or can be said of the subject as a source of doubt, through the afore stated changes, yet no real objection on right principles can therefrom be maintained, being in such changes no difference from the one kind and form of being, in the object of resurrection. And it should ever be remembered by the physical or metaphysical critic, that the sacred volume teaches the resurrection of that body of each which is the subject of dissolution, without any respect to prespired discharges : and verily in such there will be in every point the identical kind to be raised, as was in the whole of life ; because, as remarked, there is a constant partaking of the pure essence of the body as the old disappears : thus therefore notwithstanding any loss of the body of each person, there is as has been, and will be by the same means, one and the same substance of resurrection ; for which reason no such changes can at any period be the least ground of objection to the doctrine.

In answer to the second objection, I remark that altho' it appears, that as the same in substance will rise as died, when such are those who were in an infirm or imperfect state they will also then be so, or not be the same in that

respect; yet it is not taught that they will be one and the same in such assumption of life as in this state; but on the reverse they who will rise in Christ, will have all diseases and deformations prevented and destroyed; nor will the wicked have any of such evils which have been owing to unavoidable and le-
tant disease of body. It in reference to this, should always be understood, that the resurrection will be of the native or proper kind and form of body; for it is not any where said that it will be a resurrection of diseases and infirmities; but one of body only. All that is said of the resurrection, is this, namely, that it will be of those bodies which have died, without any regard to time of death; consequently any limb, or other part of any body which is severed from the body, and thereby enters into death sooner than the rest of the body, has the same assurance of resurrection with the body as if it died, at the same time as the body, to which it belongs; and so on through all of them. And any bodies which have been or may be in any deformed state, by birth, but which will have requisite alterations, will not have any creation thereby, but they will only have the one substance or essence as before, in the said alteration, being only a change of one or the same kind of substance: and so every body will have all proper parts in the resurrection, nor will there be anything more or less than the native essence of body in a proper spiritualized alteration; in which alteration all weakness, and dishonour will be abrogated, as it is taught, First of Corinthians, xv. 43. By which perfection of parts and spiritualization, the good will be like Christ's body, who is perfect in all his parts; or in other words their bodies in the change shall "Be fa-

shioned like unto Christ's glorious body. Philippians, iii. 21.

Christ will do his work to the bodies of all as he will have done to their souls; nor will he neglect any small part of his office; but as he treats all in life with one spirit of grace to salvation, so he will treat all alike as to their parts of person in the resurrection; and their states of soul each will preponderate their states afterwards to bliss or woe: all this is quite clear in the general expressions of the Scriptures mentioned on a few pages hence, on this treatise. Therefore such an objection has no plausibility in it, having no part in the affair alluded to.

I, in answering the third objection, notice that altho' the evidence of nature indicate that the transfusions of parts amongst parts of human and other atoms, have been and may be incalculable; and altho' many have been transformed into elementary qualities, and into the bodies of other creatures, that have received them into themselves, yet withal there is no obstacle presented thereby; for we must know if we have forgotten that the work is not to be that of a creature whose knowledge and power is contracted; but it will be that of the Creator whose knowledge and dominion is in every place and of every possible being in their minutest sorts and constructions. Numberless worlds have been the production of Deity, and are his objects of support, and as such their distinct atoms, or parts with their secret and most profound situations, are known to him, since to form and appoint such existences to their certain internal and external positions could not be, unless he had a knowledge of them as and in such kinds and appointments. Then the very formation of all possible kinds

of beings is a positive declaration of an understanding of their sorts in every respect; and their most secret and deep, and dark states are equally known to him, in order first to fix such qualities and to us, impenetrable depths of parts. Thus the darkest cell, the deepest vault, the unfathomable abyss, in earth or sea, are as the open surface of either to him, for the darkness and light are both one, depth and height are also as one to him; yea boundless lengths and distances are as the measurable quantum to him, being in himself confined to neither time nor space, nor yet to place internal or external having all wisdom, and power over all and in all possible creation, as evident in their formation and preservation, as well as by his own words. Then we see the work is his, who not as man, nor Angel is bounded in powers, but who is adequate to call part from part, atom from atom, body from body; and that from any hidden or known dark or light, near or distant position, belonging to our globe or in immensity of space; yea, and that to each one of numberless millions of their own species, kind to kind, and each body its own of any one sort. Thus the God of all can, and will dissect sort from sort, and unite again each to its peculiar substance, and appoint one perfection of being and substance and kind each, as when existent before such expanse transfusions and transmixtures. All therefore of such-like objections to the resurrection are ill founded, he being adequate to the work in every respect.

Fourth. — It would be objectionable to some considered in its kind as a resurrection which is a reunion of the same kind, when compared with what St. Paul saith, namely, that "Flesh and Blood cannot inherit the Kingdom of

God." I will in a few words answer this, and that thus, the flesh and blood which St. Paul speaks of, is that as we have it in our present state, without any change from what it is ; and not at all when we have undergone the alteration of its sort, so as to be congenial to a spiritual state : this is what we are taught to be assured of, namely, that there will be a change of the substance in point of spirituality so that it may be capable of such a state with soul ; yet in essence the same, it only having such a standing or unalterable state, as to need no fossil supplies, and so as to be vivid as soul, and perceptible in its powers, with adequate sensations. Flesh and blood then, is that as in this life, which is exempted Heaven, and therefore will not be raised in the righteous ; nor in the wicked, for their state will be different from flesh and blood as in the present dependent and changeable state of body ; but when suited in its good or bad spirituality to the good or bad soul, it is asserted that it shall in that state rise, and which I shall by and by show. The idea of flesh and blood not entering into Heaven is therefore no reason of objection to the bodies of mankind rising again, in their substance as being suitable to soul.

I, in the second instance point out the evidences of the said substance rising again at the last point of life.—

First.—It is an argument in behalf of the body of each of mankind rising again, when we consider that without it, none will be complete as persons, inasmuch as all include both body and soul, in perfection of person. The whole of the Sacred Scriptures which speak of the rewards of the righteous, and the punishments of the wicked, are all positive, that the person

of each in this world, who are body and soul, shall then be the subjects of the said ; but in no case is it asserted that soul is to be the exclusive subject of such a state ; nay since the person addressed in the Divine Words, as the object of destiny to a future state of bliss, or woe, is in every case such as include both soul and body, then it follows, that without body is with the soul, the same person cannot be treated as said in the Divine Words, being only one part, namely, soul. Then as each of all mankind is both soul and body, who as such person, must be an object of reward or punishment, the said body of each must rise in essence to be so treated, otherwise it cannot be the whole, and identical person destined to such a state in the declaration of God : thus therefore in order to be complete as a person of sufferings or rewards, the body of each such person must be raised from dissolution, and to resume life ; without which, all said of a future state must be null, and the person only imperfect or incomplete ; but who to be complete does thus show, the certainty of the resurrection of the body.

Secondly.—The examples of many, in the Old and New Testament, are decisive demonstrations of the resurrection of body. We cannot on any rational principles for a moment credit, that the Almighty could or can be more partial to some than to others of his creatures, since we have his words in unity with reason, to the reverse. I need not quote Scriptures to decide this, as in the whole course of their indications upon this point, they are clearly pointed to any even cursory reader. And what Deity has done in one or more instances, he therefore will do again, in equal cases ; that is, all the good who have been in body, admitted into

Heaven by the Lord, were so many acts of him ; and all who are good, are as such, in the like cases in reference to the Lord ; and thus being all as one in state or case of experience, they are in equal respect to him ; all therefore being equal with him have one title to his conduct, who being impartial, will therefore, treat all alike, otherwise he will be partial ; but as he is positively impartial then it follows that what he has done to any one of the good, he has thereby assured us, he will do to all suchlike, in some manner or another suitable to himself. Now the admission of individuals into the Realm of Glory is what he has done ; their bodies having been so treated is, thus as stated, an assurance of all the bodies of the good being admitted there, at his time ; and tho' they are not to be raised in a like manner to that state, nor at the same time as the soul leaves this life, yet it will be so at another event, namely, when the trump of God shall sound and reunite atoms of body ; which assurance of the event of resurrection, is thus by the impartial acts of Deity, signified to be at a time and in a manner known to him who cannot be more in respect to one than to others of the righteous. And the reassumption of life to bodies of the good is an obligation of the same to the bad ; for, as the complete person, namely, the body and soul of each of the good is to be rewarded in Christ, so the bodies of all the wicked must be raised to their state of punishment ; otherwise one class will be different from the other, in their persons of treatment, and, the person cannot be entire as such without both parts, nor will the Lord be impartial in that, if he does not treat one class as the other, in complete parts of persons : then as

the Lord has in his acts, raised some of the good to Heaven in their bodies, who is in himself impartial in every point, it is also an assurance that the bodies of all the other good shall be there too, in his time and way ; it also is as positive, that the wicked shall resume life by being raised again, and be treated in such complete person according to their state, in such person each, otherwise he will be treating one class as in complete person and not the other, which is at once partiality and contrary to him. The one race of mankind, then, being raised to a unity with soul is a certain evidence of the other being so. The signs of actually raising bodies to Heaven as follows, are plain, the Book of Genesis, v. 24. "And Enoch walked with God, and he was not, for God took him." And as in the Second Book of Kings, ii. 11, "And it came to pass as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven." As also is clear in the Messiah, Acts of Apostles, i. 9, "And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight." Thus are positive acts and signs of being taken into Heaven with body, which on the ground of impartiality is a sure evidence of all who die in righteousness being there as well, who to be there, must as stated be raised up again, from death, in order so to be treated ; and which act to the righteous, becomes as bidding to the same act of raising up the others, and that as herein stated : thus therefore the signified elevation of the persons mentioned to Heaven, in their bodies is an indication of resurrection of all.

Thirdly.—The positive assertions of Holy Writ are decisive assurances of an undeniable resurrection of the human species ; Job assures us of it in his exclamations at the time of excessive anguish of body, Job, xix. 26, " And though after my skin worms destroy this body, yet in my flesh shall I see God." This assertion while it certainly indicates that mankind have a distinct living principle, from the body, destroyed, is as plain in proof of the bodies resumption of life ; for, saith he, the same substance as destroyed by worms is that in which he was sure, he would see God ; hence therefore is an assurance of the identical kind of flesh or body being in life again, to see the Lord in it : the Prophet Isaiah contributes his avowal of the same, in his sayings, Isaiah's Prophecy, xxvi. 19, " Thy dead men shall live together, with my dead body shall they arise ; awake and sing ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead." The Prophet Hosea is also as clear to the same purpose, the Prophecy of Hosea, xiii. 14, " I will ransom them from the power of the grave ; I will redeem them from death ; Oh Death I will be thy plague ! Oh Grave I will be thy destruction ! Repentance shall be hid from mine eyes." The Saviour also avows the same, St. John's Gospel, v. 28 & 29, " Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice ; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The Apostles teach the same in various instances ; St. Paul is pointed upon it, as in, Acts of Apostles xvii. latter e 18, " Because he preached un- d the resurrection." The same xpli-

cit on the subject, in his Fifteenth Chapter, to the Corinthians, but he remarkably strenuously maintains its certainty, and kind, in the following passages, St. Paul's First Epistle of Corinthians, xv. 21 & 22, "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, (and verses 42, to 44,) so also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." St. John in his Revelations speaks of it, as if it came to pass in his time, such was his assurance of it by foresight that he places it in positive past tense, St. John's Revelation, xix. 13, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Such therefore, are the assurances of an universal resurrection of body, that its certainty is, thereby doubtless. Yea we see that there are both in Old and New Testament acts and messages of its occurrence declared.

The kind of change of the substance is indicated in St. Paul's significations in the 15 Chapter and 44 verse, in his writings to the Corinthians, and which confirms the truth, that the resurrection will be an ascension of the identical body in its substance of kind as in creation over the enclosing elements, just as I observe on page 219 of this treatise. He assures us that as the seed is sown into the ground, and loses its own form and existence as one body of solid substance, so the body of each in death mes' void of its personal being as before

such a state; but as from the grain the same in essence of being springs or rises up into being, so a similar kind of change or reassumption of being, will take place in each human body, with a spiritual change, either good or bad, so as to answer the functions and states of the spirit or soul in union with it.

We infer from the preceding on this subject, that all righteous impartiality will be attended to, in the reassumption of the body of each, to either of their states as they will belong to them. For as all will have to ascend the grave or appear from the enclosing elements to such a state of bliss or woe, as will then be their due, none can be in anywise excused such penalty to body; nor will any lose their pious title to glorification of body with blissful soul.

Impartial it will be also, because the event will take place at one point of time to all, being at the final end of the state of trial or probation when the trumpet shall echo through the globular air, and deep as the absorbing earth arouse the silent dead, preparatory to their doom from the Judge of quick and dead. We have no intimation of the resurrection being of some only; but both from reason and the positive affirmations of the Divine Words it is clear, that all as well as one of the human kind shall have the change from death to such life, for such end, as shall be right.

Impartial it will be, because it will be to all after an equal suspension or absence of it to the human race. For, as it is clear in the foregoing, that none can arrive sooner to bliss of body than their fellow heirs, or to punishment sooner than their fellow heirs to woe of body; so none will be disproportioned in their time of absence from such a state to body, altho'

some will be in possession of it even from life, I mean those who will be found alive at the last; and altho' others will be in it sooner from their point of life than the first ages of the world: this is clear thus as follows. With the exception of a due life of probation for the state in the eternal world, all up to the end will either have been in the embryo or in a silent state of death; that is, all before their time of life were out of it, or in the unfinished chain of their life till it appeared by birth, and so being in the embryo state they were as much in the inactive and silent state of lifeless substance as if they had entered into their death after life; and those after life who entered into death became as void of the said life as if they were in the embryo state. And thus either by reason of the unfinished commencement of their life which was the embryo state, or by the state of death up to the end, together with the time of life they will be in one equal suspense from the bodily joys or sorrows; Possessions in Heaven or loss of those possessions in their doom to the penalty for sin. God therefore will be in all respects, perfectly to one as to another of his creatures, in reference to their bodies, in the resurrection, to their proper states with their souls.

Moreover Deity will, in the resurrection as herein stated by the foregoing on the subject, be as impartial to each body in its members as he will be to each person. Seeing that no one body must have any one of its members absent, but all of them which lost one or more members will by divine act have them notwithstanding where such are at that time, or at what time the body lost them; otherwise each cannot be a human body but a part of one only, but, because each must be a body, such parts will be

in their proper situations. . . . Yea, and all deformed parts will be constituted right as the other parts of the body according to their native proper form. And hereby the bodies of all will be not partly right and partly wrong, but the imperfect or once lost parts must be as the perfect parts; nor will the least difference be in any member of any body; but all will be impartially treated in that, and so they will be in each member raised again to form to each the identical person as that in creation or nativity.

In the resurrection of the good to heavenly glory of every sort, and of the wicked to righteous punishment with soul, we have represented the ineffable wisdom and power of God the Saviour to call again such atoms of human kind as to constitute in the nature of resurrection, the very same substance as was the tenement of soul and that at the lapse of centuries and thousands of years; and after incalculable transfusions, and contiguities, and mixtures; Oh let awful astonishment glow from every heart! And thus know that nothing is too secret for him who is unbounded in such scrutinizing qualities; and who therefore is and will be able to expose every thought of heart, and every act of life, as well as raise into one body all its particles and that to each. With a reverential awe let each prepare to stand, at the bar of him, who will call to him all the scattered dust of his intelligent creatures, and so prepare here to be born again of the spirit, and then thereby to have on the wedding garment.

The resurrection is to be understood as quite void of any new parts or kind of bodies, only being a resurrection, and therefore not any creation. To create any part would be the act of forming that so far, as never had being (for this

is the true nature of creation) and therefore it could not, nor can be considered the same person as had being before; and which bears the idea of rewarding and punishing such parts or body, as was not the subject of obedience in Christ, nor the agent of sins against God; which at one view is ridiculous to suppose, being unreasonable and unscriptural. The work is, as it is clear in this foregoing, to be that of recalling to life, an embodied substance, and which as such must be the identical person as lived on the globe, or it cannot be a resurrection; but being a resurrection, it then will be no creation, since to rise again is to have the same person as was laid low in death, in each such act. The kind and substance of body as lived on the earth in each person will certainly live again, without the least addition of parts by creation; but with due alteration for a body, and that suitable for the future state.

The resurrection of the human bodies of mankind we see is reasonable; it is exemplified; positively taught; will be to all persons, all of one lifeless duration; and to all their members to form each one person; it will be an actual display of the ineffable powers of God; and void of any least creation being the same persons. Then we are bound upon reason and the Divine Words to believe in the re-animation of bodies to a spiritual state of being with soul; and bound to look for it; to prepare to be blessed in it, and subsequent to it in all eternity by the gospel truths being known and obeyed by us.

***The next Important Doctrine of the Holy
Scriptures, is the Future Formal Judg-
ment of all Mankind, who have or
may live in Sanity in any part
or the whole of life.***

I am not about to represent any judgment of the insane, nor of the infant race of the human kind, these have been quite exempted any accountability, because the Lord only requires from his creatures according to their endowments or powers "He saith that of such like are the Kingdom of Heaven" Therefore the infants are already declared the heirs of bliss, and he also avows that where there is no knowledge there is no crime; for which reason idiots are free from law having no proper knowledge, and as such free from all judgment by law.

This subject has been no small object of the denial of mankind; some having opposed it, to its rejection in their minds, have had for their reason the unnecessary use of it in reference to the judge, he not being under any need to investigate by form and act of the judgment in order to know either the crimes or their due demerit, nor so as to know the states and due bliss of the righteous. It has been denied, also because it is already declared in the Divine Words, what will be the end of the one and the other class of mankind.

The Divine Being has not said in any way that the judgment will be to inform his understanding, nor is it to be in any way or sort different from what he has in his words declared;

but we are 'to understand that he will act in it, as one having to do with his creatures, and obedient or disobedient people; and he therefore will act as their faculties will allow, and not as his dignity possesses in point of knowledge.

In proof of a formal judgment, or a judgment in a certain form, I present the evidences of intelligent nature. In all of the good and bad we have a prominent disposition to act by laws in forms of judgment; hence it has ever since the formation of national bodies been an establishment, to have a certain form of test according to law, in every judgment. This being an effect of him, who gave in the constitution of individuals the disposition so to do, is indicative of such a disposition in him; for no evidence of any sort, has showed that cause can be different in the dispositions of it, to the effect; and altho' all are the effect of his wisdom and power, and not of his own essence he being inseparable in his sort or person from all eternity, yet what he has implanted in the heart of each person, in this as in any other cases has come by or from his own disposition prompting him so to act, as its cause; and as such it is an evidence of the state of its source, being of the same kind. Then as thus clear, the disposition and act of ruling and judging by form of test, among mankind is a positive assurance of the disposition to act in like manner as their judge; and as his disposition is that of his will as well as of his other powers being the disposition of his person, then his will is so inclined to act; and being so disposed nothing remains but to act as thus he willeth, in the judgment, as in any other transaction; nor can he act otherwise since he is and will be unchangeable in all his will, in anywise or kind: God therefore will certainly

judge all rational mankind in a certain form and evidenced in his disposition of will.

Secondly, his equitable nature is as positive an indication of its certainty, and form as a judgment. All mankind are either in a carnal or pious state, and the pious or good have been and are the subjects of most detrimental, acute, and in many instances fatal persecutions and sufferings with the wicked; yea such have been their distress, anguish, perils of life, and deaths that nothing has been too severe for their invective enemies, and such treatment, as in instances not a few, been both concealed and defended by persons of away. This having been the case, the vile would be considered of all the most safe and happy; nay the greatest rogue, thief, murderer or wretch in crime the most notorious and vile, would justly be considered as the only happy, and safe of all attainable good, if there is no equitable judge, no tribunal, test, no retribution, no indicted and invective sufferings by righteous judgement; but such an exemption from the just requital of crimes the most vile, ever has been impossible with God, he being eternally just in all his conduct and particularly concerned in behalf of his saints or people; which justice in its very nature as such cannot omit any proper punishment of unforgiven crime, and who having a righteous regard for his own servants will as such avenge them of his and their enemies and foes. The very justice of God as just and righteous in his legislative empire, is an assurance of judgment, to the punishment of impenitent sinners; and the regard for him children in Christ, is also an attestation of the same. The formal judgment of all both righteous and wicked, is taught in the Sacred Words. The test of all by a form in judgment with the judgment itself is what is to be understood, both being

assured as equally certain, in the Scriptures; not because the legislator and judge will need and do so, for any regularity, information, or equity additionally to what he already has, he being possessed of all possible perfections of the sort each; but such will be for the display and public vindication of the same to Angels and mankind, who will be the subjects of the same, or the beholders of the august and tremendous event. To this mentioned transaction speaketh the Prophet Daniel, after by vision he had seen, and represented by prediction the four kings of the earth who were after that to come; he his in his representation as clear as possible in reference to the judgment of God, Daniel's Prophecy, vii. 9 & 10, "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire: a fiery stream issued, and came forth from before him; thousands, thousands ministered unto him; ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." The Saviour himself, as is recorded by St. Matthew, saith that he will sit on his throne to judge all the human race, St. Matthew's Gospel, xxv. 31 & 32, "When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." In reading from these verses to the end of the chapter we see the minutest form in judgment expressed. The Apostle Paul in preaching to the Athenians was as positive as possible upon the same point, Acts of Apostles xvii. 31, "Be-

cause he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." As the same Apostle saith in his Epistle to the Hebrews also, we are declared the same, St. Paul to the Hebrews, ix. 27, "And as it is appointed unto men once to die, but after this the judgment." St. Peter is equally clear in avowal of the same, Peter's First Epistle iv. 5 & 6, "Who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the Gospel preached, also, to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." With these we see more to the same purpose in the Revelations of St. John, (see Chapter 20, Verses 11 to 15,) Thus he saith that all in earth, sea, yea all the confines of the dead gave them up, and that for judgment out of books.

In these foregoing Scriptures we see Daniel indicate a throne on which to sit in judgment, books opened at the sitting judgment: the Saviour, we see, asserts the sitting of judgment, and his act of separation of the people, as a shepherd divideth his sheep from goats: it is pointed in like manner by what St. Paul saith: St. Peter declares, that the said judgment, shall be in manner as men are judged in the flesh, which expressions admit of no stronger signification of real form of judgment, since in the flesh, at any time, there has been certain forms in test by judgment: the beloved Disciple of Jesus in his Revelations is in no way short of denoting the same, in a certain form. From all which as well as in many readings of the Divine Words we are assured, not only certainty of a future judgment in the presence

of Jehovah Jesus, his Saints, and holy Angels by him, but as much so of the formality of the said, to the representation of the righteous, order, perfection, and conduct of God the legislator, and judge of all in his son.

Next — The principles of the judgment are evident, as much so, as the existence of the event and its manner or form is signified.

First, one principle of the judgment will be precision. He will be actuated to investigate (not for himself) but for all the displays of his pure and holy indignation, at any least unforgiven sin, by any of his delinquents, in any place, at any time, and in any situation whether of light or dark; not one of all can escape his infinite scrutinizing power; for such has been from eternity, his immaculate purity of holiness, that he being necessarily unchangeable in that, as in all his other perfections will at the important crisis of judgment, omit none of the omissions, nor of the commissions in sin; seeing that the holiness of Deity will be as much in aversion to all crimes as one, for the same reason as it will be against any one sin; and for the cause of being in its very nature as holiness, the exact opponent to crime, such enemies to him as sin cannot possibly escape, but he is thereby bound, and will be, to bring all into judgment. Such is also pointedly announced in his words, as in its own nature as holiness, Psalm 45, verse 7, "Thou lovest righteousness and hatest wickedness." Thus in the first clause of this verse the positive repugnance of God to crime is clear: as saith the Prophet Habakkuk, the Prophecy of Habakkuk, i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." What can be more express on the aversion and indignation of God at sin? And in such an indication of

him, we have fully as much said of all as of one sin, and wherefore is the same indignation at all, as at one crime; and who being such in his nature of holiness, must as impelled by the same, condemn all, as much so, as any one crime; nor can we conceive that he can do otherwise, being the unalterable, and uncontracted impulsion of himself as holiness in essence. This precision of judgment is clear in every reading as relative to Deity, Daniel's Prophecy, ii. 22, "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with him." And in St. Luke's Gospel xii. 2 & 3, "For there is nothing covered that shall not be revealed, neither hid, that shall not be known; therefore whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear, in closets shall be proclaimed upon the house tops." And St. Paul's Epistle to the Romans, ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Thus will God the Saviour judge all the most covered, and secret transactions of his creatures, which will be the precision; herein assured, as it regards that dreadful and decisive day.

Secondly, God will act in the principle of impartiality; hence all will have the tribunal alike so as to be in the full representation of the internal or external transactions of life. The Citizen and the Peasant, the Mechanic, and the Labourer, the Rich and the Poor, the Scholar and the Vulgarian, the King and the Subject, the Parent and the Child, the Master and the Servant, the Jew and the Gentile, in every age, at any place, that have lived, shall there be assigned to appear before him, who was a per-

son of sorrow, sufferings, and death for them ; all shall then come, nor can respects, dignities, attainments, nor can previous poverty, or riches demand any exemption ; whoever they are, whatever they have been, whatever their state is, all, all, will at that fatal day be treated of God in judgment for the very motives, desires, resolutions, affections in heart ; their attempts and acts in life. Such will be the conduct of the Lord in reference to every person, without one exception, as is evident in his own nature being a God of no respect of persons, as thus stated in, the Second Book of Chronicles, xix. 7, in the latter clause, "For there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." And in, Acts of the Apostles, x. 34, "Then Peter opened his mouth and said, of a truth I perceive, that God is no respecter of persons." As is clear also in, Romans, ii. 11, "For there is no respect of persons with God."

This being the case in the nature of none respect to all persons or none respect to any, then, he cannot in his own nature, show respect in the least to any one of his creatures, but all must be alike, as herein stated : the regard he will have to the objects of scrutiny will only be regarded as it relates to states of sin, or those of holiness, but in no instance do we see that he will be partial to persons, as such.

Thirdly, the purest principle of equity, will actuate him as well as precision and impartiality. In this he will abound as a righteous legislator and judge ; amongst men we have been too often surprised with the report of injustice, arising from wilful omission, respect of person, or personal disposition ; but righteousness is the grab of Deity (speaking as men) and he inhabits righteousness, of the which justice

is a chief monitor, yea its essence, Psalm 89, Verse 14, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." I need not advance much to demonstrate, that the Lord, is in his person, just, and therefore will, by his own impulse, act in rigorous equity to both the righteous and the wicked; that is, he will be strict to that which is right to all persons, or to that which is equal to or just as the states of sin or righteousness require; for this is the meaning of justice, namely, to do in just or exact likeness to that which is the cause of such treatment. The nature of pure justice in the event will be, First, a right regard to different ages in the world, so far as they differed in dispensations. It is a self evident fact that if he treats all alike without a due regard to such different ages, in which were different revelations, he will then require that from those in the inferior ages which those only in the superior ones should account for; and it appears thereby, according to judicial acts, all that bespeaks a demand without title, or requiring real account for endowments and gifts which never were given; and which is as much as to require something for nothing, but which is as repugnant to common sense as possible. God therefore, in his own nature cannot do otherwise than treat all in his demands, just as the ages have been, till the time of judgment. The Sacred Words are explicit to this effect, St. Luke's Gospel, x. 10, 11 & 12, "But into whatsoever city ye enter, and they receive you not; go your ways out into the streets of the same and say, even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that

the Kingdom of God is come nigh unto you ; but I say unto you, that it shall be more tolerable in that day for Sodom than for that city." Here we have a striking evidence that altho' they of Sodom, were guilty of crimes which were of all the most dreadful, and for which they were put to an ignominious death, yet because they in the Gospel Age, at the time of Christ, were in a superior dispensation of the age, they were more exposed to the most awful wrath of God for their refusal of divine instructions, when they had superior light ; and thus because of the advantage of the age, the latter sinners are said to have been, more liable to the wrath of God, than they in the former one, tho' guilty of crimes disgusting to mention. The Lord then in this has signified his regard for the different ages of his creatures, so far as there have been differences in divine dispensations of light, Blessings, and salvation. He therefore has assured us that he will so regard his creatures at the last test, at his bar ; for, what he intimated in the days of his humiliation, he must then abide by, he being unchangeable through all eternity ; and because he alludes to the judgment in the passage herein quoted, he will so act.

Secondly, in the nature of justice, in judgment, he will regard the situations of all in the lives they had. This will be as requisite, as a due respect to ages, otherwise some will be treated as the others, who have been in more favourable circumstances ; and thus some will have to answer to the same as others, when they were under burdens, and obstacles that the others had not, and which denotes the same as requiring one conduct in different ages, of his different gifts ; but Deity will only require

as his creatures had power to obey, according to the sundry ages in which they lived. The poor he will not require the works of charity from, as from the rich; the sick will not have to account for the use of health as the healthy; the unlearned will not have to answer, as the learned; the servant in servitude as the free master of influence will be different; the lonely peasants will not be as the populace citizens: in righteous reference to every persons circumstances in life, will the unerring judge act; so that what ever state of deprived, or favoured circumstances any have had, he will regard; they who could have done little for the Lord, and they who could have done much shall be accountable as such. In the possession of holiness as with a garment, all will be required to be, according to their dispensations, but in their powers to obey for the Lord, all he will treat as they were situated. This is clear in the nature of justice, it being the act of requiring and treating according to circumstances, and not as they had not in their power to obey; for to do justice is to do right, and to do right is to do just as the right state of circumstances or powers were; and thus the nature of justice will be the treating all as they had ability of various sorts to obey and glorify God: the Sacred Words are pointed to this, St. Luke's Gospel, xii. latter clause of Verse 48, "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much of him they will ask the more." Whence it is clear that the judge will require according to the state of each, just as he has given it, whether of body, or mind; of occupation or circumstances.

I in the Third, instance on this point

notice that the judge will regard the proper talents, as one other feature in justice in the event. The just treatment of all will much depend upon the precise regard in it, to such qualifications or gifts that he bestowed, in the diversified ages of the world. Nothing can be disregarded either as little or much, in the endowments of the creatures; but all must in the nature of justice (which is a treatment of persons according to their proper qualifications of obedience, as subjects to God,) be fully in array against them, whom the Lord condemns; and as a standard of his requisitions from each of the righteous: this is very plain as in St. Matthew's Gospel, xxv. 14 to 29, "Herein it is plain, that the Divine Master will require from his creatures, what he knew they had been invested with, or according to what they had given them, represented by the gifts of talents; nor does he intimate that he will, as the master of all require anything beyond such qualifications." This therefore is a full assurance of the individuals being treated just as their previous endowments were, till the end of their probation or life each. And this leads me to say, that the gift of knowledge more in some than in others; the gift of graces more in some than in others who should have had the same, had it not been owing to their omission; the gift of prophecy or teachings in sundry ways, according to sundry powers of speech or internal qualifications, will be duly respected, as well as the ages and circumstances of their lives; for, to be treated in full as their gifts were, comprehends all possible powers of persons of a divine nature, otherwise it cannot be according to the said talents, just so far as different to them; but such a standard of test is declared by the Apostle Paul,

St. Paul's Epistle to the Romans, xiv. 11, "So then every one of us shall give account of himself to God." What every person has been, will be that which he shall answer for, seeing that it will be an account not for any other, nor for anything, but personal capacities being an account of themselves each; wherefore we see, that whatever any has been till then, it shall appear. The persons of little, more, or great talents, then, will have to stand, each in the said capacity, since it must be just himself, or that as each shall be, up to the event of judgment.

That the important event will be transacted as herein stated, or in exactness, impartiality and justice in particulars as depicted, is further clear, in consideration of the means and officers represented in the Divine Words. They are,

First, records, denominated books.

Second, Saints and Angels who are and will be infallible, as relative to the divine will; commandments, and gifts at sundry times, in sundry situations.

The first at the equitable conduct will be the opening of books, which as such will be the avoiding any omission of any circumstance of any person; of any age; of any talent; of any sin against Jesus the Lord in one or another sort; but he will thereby show every minute, true, and just, state, time, talents, with every good use or evil abuse of the same: this is fully indicated in the idea of books being opened, since it is well known, that such means are for every precise, true and just preservation and display of any transaction, state, or time. In reference to the judge himself for his infallible procedure, he will have the book of his remem-

brance, to act as in the foregoing, the Prophecy of Malachi, iii. 16, 17, and 18. For the Heathen Gentile will be opened the book of nature, and that of conscience (that is, as a book displays as well as retains the right in anywise, so will the voice or records of nature,) nature in any age since the creation having been a voice from the Lord, and a perpetual displayer of him, his perfections, and of finite duties to him, will without excuse to the darkest of the Heathens be the criterion of their proper conduct, with diversified talents in such a dispensation; nor will any be excused such a test, inasmuch as all the sane of them, have had the faculties of mankind like others, who therefore have been able to follow the light of nature: their conscience each will also be displayed; so far as the power of nature, and the impulse of the divine spirit had their force upon the individuals, nay; one of all will not be found as having been void of the gracious influence of the spirit, St Paul's first Epistle to the Corinthians, xii 7, "But the manifestation of the spirit is given to every man to profit with all." And this will then, with the light of nature, be in truth represented; St. Paul's Epistle to the Romans, i 20 "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made even his eternal power and godhead, so that they are without excuse." And as nature so will conscience be employed at that august scene. The same Epistle, ii 15, and 16, "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of

they were dead yet shall they live." And thus it is, also in St. Paul's Second Epistle to Timothy. i. 10, "It therefore is the book of life to make known the nature of divine life, its way to be obtained, and maintained; out of this book then being the book of life, shall all be judged of the Lord, whether in loss, or possession of life spiritual and everlasting."

Next, the managers of the judgment will be his Saints and Angels as officers by whom every rightful procedure shall be effected to all, as well as it be ruled by his books suited to all. Their memories, vivid as lightning and as retentive as books, will be able in that state to pass from time to time; person to person; place to place; state to state; blessing to blessing; call to call; threat to threat; promise to promise; sin to sin against all; or obedience to obedience; possessed grace to grace, and so in their pure states be able to unite with the king of kings in the righteous displays of all that is just in the judgment. All their treatment, acquirements, and conduct with that of the ancient servants of the Lord, will be perfect in representation for or against the great assembly, of one sort or the other; all their administrations as ministering spirits to the children of men will be in unity with the representations of the various books as aforesaid, in perfect confirmation of the equity of the judge, besides the personal convictions of conscience to that effect, St. Matthews Gospel, xix. 28, "And Jesus said unto them verily I say unto you, that ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Also, on this saith St. Paul in his First Epistle to the

Corinthians, vi. 2, "Do ye not know, that the Saints shall judge the World." The Saviour saith that all his Holy Angels will be with him, who together with the Saints will be the train to judge, and witness against or for the judged. All the remarkable order, and certainty as from the literal books will be observed, by righteous examination according to the book of nature with conscience; according to the book of the divine law; and that of the gospel of the Saviour, with Saints and Angels: nor can it be otherwise as he will attend to ages, circumstances, and talents, as stated; and will have infallible records in memory according to the rules of the books referred to, and with the testimonies of the Heavenly Train; and that, with the testimonies of every ones conscience to the eternal equity of the judge. The judgment therefore will be in judging as just as possible, with precision and impartiality the concomitants of justice in the event; so then, nothing can be omitted, nor rectified as far as it will be right in the tremendous transaction.

I next present upon this Judgment, the place of it, as represented in the Holy Scriptures. I in this, do not place my ideas upon the testimonies of others; but simply abide by the reasonable assertions of the Divine Words.

We are not to even suppose that the judgment will be transacted in our globe, because we are assured that it shall be destroyed by fire, and which I shall show in remarks upon the subject, as referred to, in the index. Nor are we to believe that it will be in Heaven, or the seats of bliss, since they, who will partly compose that dread day, will be unholy and in sin, which as such can never enter Heaven, for "There shall in nowise enter into it anything that defileth; neither what-

never worketh abomination, or maketh a lie, but they which are written in the Lambs Book of Life." Wherefore it is clear, that in Heaven the immediate habitation of God, there will not be the judgment: if therefore will be elsewhere, as stated in the following.—

We are assured that the clouds in the air, will compose the place of the great event, in St. Matthew's Gospel, xxvi. 64, "Jesus saith unto him, thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of Heaven." So, likewise we see in St. Paul's first Epistle to the Thessalonians, iv. 16 and 17, "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord, and in the Revelations of St. John, i. 7, "Behold he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, even so amen." Wherefore it is plain, that the judge will take his seat of judgment in the airy clouds, tho' to reason, it appears abstruse. That the dead, and they, who may be allowed to live at the time will be so caught up is beyond doubt according to the divine sayings, but in what part of space such an event will be, is only in the mind of God the judge, and in no case is it of moment to us. The position of the clouds likely will be so as to be in contiguity with some of the heavenly bodies, that are known by present sight, or which are yet unknown (for doubtless there are numerous un-

seen bodies in vast immensity) but whether it will or will not be in such a unity with a body of space, is of no moment, since with the Lord any part will be alike, he having power to adapt any cloud to any place, and to contain his creatures; yea, tho' clouds are not of the appearance of solidity as our globe to support the creatures, it is easy with God to command them to be so; he having all creative and changing power. The place of the judgment will be therefore in the air in clouds, as on our tangible globe.

I in the last place present the result of the judgment. This will be diversified as the persons of it are; some will be righteous others wicked, whence will be two sorts of characters or states of individuals; and their different states will also be various in proportion or degrees, as their attainments of personal and practical graces were in life; or as the incorrigible sinners were in this world: The Good whose souls and bodies have stood the test will be applauded as such by the glorious judge, and be advanced to honours and glories ineffable and eternal; eternal because of having their eternal preserver, the Lord Jesus the Judge; yea they being his property are as sure to be in the realm of glory so long as he shall be, who cannot be non-existent, but endure through eternity. The Scriptures are very clear on this point for they variously declare to this one end, that their states shall be eternal which in the nature of the word eternal means, without any possible end. Such as the following Scriptures are decisive upon the glories, happiness, bliss, (yet unknown) through eternity, of the righteous Daniel's Prophecy xii. 2, 'And many of them that slept in the dust

of the earth shall awake some to everlasting life and some to shame and everlasting contempt," also as is said in the Gospel according to St. Matthew xxv. 46, "And these shall go away into everlasting punishment: but the righteous into life eternal," St. Paul when speaking of the future state of all, like him in righteousness saith, that it will be eternal, St. Paul's Second Epistle to the Corinthians v. 1, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens," St. Peter is as pointed to the same purpose, St. Peter's First Epistle i. 2, 3, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you." Such like descriptions we are furnished with, of the state of the good; but human words cannot express the glorious bliss of the imperishable state of the righteous, each, as they will be worthy, in their attainments, in Christ: many will be the mansions prepared for them according to their states in holiness in the Lord, St. John's Gospel xiv. 2, "In my Father's house are many mansions if it were not so I would have told you, I go to prepare a place for you." What shall I say more? this is sufficient to assure all, that the righteous shall be safe from any torment, and enjoy in perfection of body, each, with soul, all the incorruptible, spiritual, satisfactory, blissful and glorious endowments of the beatific realms eternal; and so as to be congenial to the tree and water of life, the spiritually golden

city, and streets decorated with every precious stone; by which every incommmodity shall sink into nonentity, as evident in the Revelations of St. John, xxi. 4, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." The languages of men and Angels too, are far short of describing the Heavenly enjoyments. The great Apostle of the Gentiles declares that only such as him could form any adequate idea of the rewards of the good, St. Paul's First Epistle to the Corinthians, ii. 9, "But it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Thus far we understand relative to the result of the judgment to the righteous, but then it will be realized by the happy subjects of it.

And as it regards the wicked and ungodly their fate is in some faint sort declared; theirs must be as different in kind as they can have it, in equity, and as diversified as their sins have been, against the divine law and his son. They will be banished the enjoyments of Heaven to all endless duration; being without the Lord, they will be unable to have his enjoyments; for, as when any persons have lost the way to any proper end or place they can never be in possession of it, so they having by sin and rejection of Christ lost the way to Heaven, can never be in possession of its bliss. Banished that place or state they must therefore be! Nor can they at any known period arrive there, being no intimation of it in the unalterable words of God, but will as thus asserted, be ex-

Heaven! Now upon this I will conclude in saying, that if we obtain the riches, glories, honours and happiness of all beneath or beyond the sun, all must be as the bubble to the ocean; may not so much in a likeness with a readiness for that great assize; the attaining which, is the prayer of the writer; amen, and amen to its possession; and to you, who are in the state and walks of righteousness, are my same entreaties, to be indefatigable in your industry to maintain your course to Heaven, the good end of the transaction alluded to, as judgment; and your realization being such you shall have unmingled and eternal bliss in Christ at God's right hand.

***The Dissolution of Certain Heavens and of
our Globe, in consequence of their
impurity through sin.***

Many have been the opinions of mankind upon this subject. Some of whom have totally denied such a transpiration by fire under the idea of it being impossible, according to the laws of nature, as it relates to our world. They have endeavoured to prove, that altho there appears fire latent in all the elements, yet such is their state that one can extinguish any fire out of the other, in several instances, and so annihilate any conflagration: this having been made to appear to many, they have denied the event altogether. And others who believe that such a transaction will take place, for this reason have been persuaded to understand it, as meaning a figurative or spiritual representation, such as the destruction of the earthly bodies and worldly qualities of disposition, and so to destroy all of an elementary sort out of or from the intelligent world so far as sinful; yea, and so and in such manner to abrogate all the works of the earth.

The dissolution of any Heaven has been denied from a consideration of such places being pure, as Heaven, and therefore no possible cause for Deity to alter, nor to destroy any of such bodies; nay, it has been to many an impossibility, inas much as it appears an act of changeableness in God to destroy that which he made,

when no alteration has taken place, but as it was in all points, being Heaven, which as such denotes purity, or not Heaven; thus it has been in many instances taught, and therefore been by some denied; and by others considered as figurative, when in Scripture language spoken of. This being the case in reference to the subject, it is a difference from those who admit it as a fact, that there will be a literal fire to destroy our earth, and that certain Heavens shall really be disannul'd too? In the following on the subject I represent so far as reason and the Divine dictates, in his words; and which, notwithstanding what has been said in denial of a literal dissolution, will sufficiently prove, that both Heavens and our earth shall be absent from existence by a conflagration.

I in depicting the doctrine, do not as follows, allude to the sentiments of others either wholly or partly, but abide by the signification of the divine words. In the which I retrograde to the primary state of both heavens and this world.

These certainly were pure in a freedom from any indwelling or actual defilement, as products of a God, whose pure goodness and holiness was as is absolute; which as effects of his goodness, wisdom, and power could be none other than good in themselves and inhabitants; and they therefore could have no native unholiness or sinful badness, nor any latent evil or impurity as such. The least change therefrom in any sort, could only be impurity (since there has never been either simply or complexly any but good or bad, purity or impurity) and being a change from the original purity it was so far a change into impurity. That there was a deviation in the inhabitants of certain Heavens and of our earth is sufficiently plain, both as signified in Holy Writ

(as on pages 176 to 178 in this book) and as is daily known, by invisible effects on the minds of mankind and their conduct in life; whence there appears impurity in the creatures of the places in the first instance. And this occasioned the habitations of the same to be impure in the estimation of Deity; yea, the smallest deviation from his will has ever been a pollution to the individuals, and utensils, or objects of use, in his estimation: this is quite clear in all his commands relative to his service in the Jewish Church; they were always to use in a certain respect, all the utensils of the temple or sanctuary of the Lord, and themselves to abstain, and perform duties of their services, as is recorded in the book of Leviticus; and any deviation was an impurity or a pollution. It is an invariable impossibility that Deity should at any time countenance sin, because he is repugnant to it, Habakkuk's Prophecy, i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hence all places and things have ever been impure, when a use has been counter to God, or when sin has been perpetrated; hence also, he has been so offended as to doom to evils the objects.

Hereby the earth was cursed with evils to man and beast, Book of Genesis, iii. 17, & 18, "And unto Adam he said because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it; cursed is the ground for thy sake in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Thus the ground was universally pernicious in some instances, tho' it remains till now good in others. The earth in this state of sin being as the Heavens in which the Angels fell by sin, before Satan one of them introduced it here, we

have the same reason therefore to believe that the said Heavens are impure in the estimation of God, altho' we cannot say whether or not, they are infested with present evils as our earth; but I again say that because sin was there committed they are therefore impure therein, for God who is unchangeably the same in the same states, as evident from both reason and the Divine Word, would thereby be compelled to regard both alike, so far as they had the like acts, namely, Sin; whence it is sufficiently clear that some places known to God in which sin entered, and which were, and still are, denominated Heavens, notwithstanding that, are morally impure; and unfit as such to abide in rank of pure abodes in the pure Heavens. Nay, such is his immaculate person that sin cannot be unnoticed in any place, nor in person; God therefore has affixed to one as he has to the other rank of bodies in immense space, in just equality to the crimes of each of the inhabitants, to this purpose, Eliphaz, tho' void of a due knowledge of Job and the Lord's dealings with him, yet he testifies by a divine impulse, Job, xv. 15, "Behold he putteth no trust in his Saints, yea, the Heavens are not clean in his sight." This being the case it puts me into an avowal of the positive dissolution of one, as well as the other order of bodies, nor can we conceive how it can be otherwise since in this, both are alike, by sin having its entrance; and as is asserted in the Divine Words, Isaiah's Prophecy, lxv. 17, "For behold I create new Heavens, and a new earth: and the former shall not be remembered, nor come into mind." The like is also in St. Luke's Gospel, xxi. 33, "Heaven and earth shall pass away, but my words shall not pass away." As in St. Peter too, St. Peter's Second Epistle, iii. 12 & 13, "Looking for and

hastening unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we according to his promise, look for new Heavens, and a new earth, wherein dwelleth righteousness." St. John in his Revelations saw, as if then present, the transaction herein mentioned, Revelations of St. John, xxi. 1, "And I saw a new Heaven and a new earth; for the first Heaven and the first earth were passed away, and there was no more sea." We have no possible symptom of any figurative meanings in these words upon this subject, they therefore, can only have a literal meaning, which according to the Prophet, the Messiah, and his Apostles are as pointed in signification of a destruction of both Heavens and earth, as of one of them.

The dissolution of them is thus clear, which as such denotes their equal impurity, in at least, a moral point of view, in the estimation of the Lord. The place of sin as well as any instrument of it, has always been to God an impure place, he being spotless in holiness at every past, present, and future duration; not, that inactive, senseless bodies could, or can do wrong, but for this state of the person of Deity only, are they impure to him; and as much so as one, the other places are, because as much as crime was in earth by mankind, so it was in the said Heavens by fallen Angels, who sinned first; and as much as one is doomed to destruction, so we see the other habitations are; both therefore are impure and likewise to be destroyed at the day of final and tremendous conflagration.

Altho' many of the pious and learned have denied the uncleanness of any Heaven and abrogation of it, as our earth, yet these foregoing

brief remarks on the point are sufficient to prove, that there are such habitations, with our globe impure, and destined to an end. The idea many of them, repugnant to this, have had, is, that the name Heaven, which as such denotes holiness, especially when understood as God's throne or place of displaying himself more fully than elsewhere, is the reverse to impurity by sin. But altho' this is properly the idea we should have of the abodes of Deity in this sense; and of the spirits of just men made perfect; and of Angels, yet the name Heaven belongs to the firmament, and the same name in the plural number belongs to the bodies that adorn the skies, and that, without any regard to any holiness of them, by inhabitants. The name therefore does not always denote purity of holiness, but only so far as it relates, to the immediate places of holy invisible beings, and God himself. This is the plain signification of the Divine Words of the name Heaven or Heavens, for in there we see the name to both the firmament with its brilliant contents, and to holy abodes.

The name heaven then, is on this principle indicative only in some cases of holiness, but in others it only means the exalted bodies, which are over or beyond us, and as such the name belongs to the place or places in which Angels fell. Moreover the name appears to stand in relation to them, as it does to our earth since as before the sin of their inhabitants. Earth was earth, in name, in the primeval state and is still so, in the fallen state; so likewise, in reference to Heaven in the Heavens. There is therefore no more reason to dispute, nor deny the impurity or destruction of Heavens alluded to because

of the idea attached to the name, than there is to deny the impurity and destruction of the earth, because of its name being the same, both having one signification in that.

In every point of view it appears, that as certainly as our earth is unclean by sin as in the preceding sense and must be destroyed, so certainly are the Heavens; which were the habitations of Angels who fell, impure thereby, and must be destroyed too. Whence it follows that whatever have been the views of some, upon these topics, yet they are to be absent from being, in dissolution as such bodies, at an event; the thought of which is terrific, and should excite an intense concern for a meanness to be admitted into those pure felicities where the horror of the crisis shall not come. The further objections against this event, relative to the earth and impure Heavens by fire, is the consideration of the latent extinction of some of the elements, namely, those in earth and water. The former of these is able to suppress fire either as a body of separate soil, or as a congealed one; yet however raging certain of the fossil bodies have been in fire, if many times hotter than common, such as soil has been an extinction when wet or dry; and as a small quantum can do in any way, so a larger one can do any effect, in equal proportion, as is self evident in any thing known; and upon this principle a magnitude of earthly soil equal to the magnitude of fire can suppress its rage. This being the case in the major part of the globe, can abrogate equal igneous to itself, as earth. The like can be said of the water, for however hot and thereby fraught with fire, yet it can extinguish heat;

and in as much as there is a tremendous portion in earth, besides the unfathomable sea, it appears, most likely that such a liquid substance is able to, and can stay the progress of the element fire. These have been the natural objections to any destruction of our globe; but as it relates to certain heavens, neither me nor any person has a right to presume any assertion, of any such elementary bodies having being in them; such objections therefore cannot be levied against them; they have been objected to in this case, chiefly owing to the idea of their purity, understood by the title Heavens, as I have in the preceding noticed; but, also they who have been forward to antagonize on this point, have used such as the foregoing objections relative to the heavens, and these relative to the earth, yet I see nothing sufficient in them to frustrate the truth, that they shall be void of being by fire.

Altho in many cases a suppression of fire can take place as herein, yet it is as clear that when fire becomes ascendant that it can also consume the very soil which in other instances can conquer fire; wherefore as on self evident fact, tho' soil or congealed earth, can subside fire when a proportion is applied, yet on the reverse when fire does preponderate in force, it can consume its victors in some cases: thus when he who shall light the general mass, so doeth, as to constitute it tremendous, such a fire can consume earths extinctions power, so far as contiguous to it; which is one removal of the objection.

Moreover the earth, contains numbers of burning fossils so that in proportion as such become in unity with the conflagrant process, it will add to the same, and so become one

general mass of consumption of themselves and of all that otherwise can suppress fire, but which being surpassed must thereby yield to be destroyed. And thus fire can add to fire and at the conflagrations conquest, all yield it the universal abrogator of earth's beauteous orb.

The water which is as suppressive of fire as soil, shall also yield her power, seeing that water can be dried to disappearance ; or all such a liquid, shall by fermenting heat, emit the fluids diminishing particles, until moist and sea shall disappear.

Such are the foregoing assurances of the impurity of earth and heaven in the estimation of deity, that it is plain to any mind who reads it ; and such are the assurances of the dissolution of the both sorts of bodies, that it cannot be denied, if the divine words are depended upon as they ought : nor is there one well founded repugnancy to it as relating to this globe, from the nature of earth and water ; but they both admit, in their own sorts, the destruction of the globe : hence it appears

That, all the orbs alluded to
Earth, fire, and water too ;
Shall come to one destrucions domain,
Nor village, nor town, nor city remain :
But states with all their pomp and might,
Shall take their universal flight.

Since it is clear, that such an event shall be transacted, how disregardful of personal and eternal welfare are those, who contemplate such an approaching scene, without the due concern for those divine attainments, which alone can secure from its horrors ! They, thus void, of impressions and sensations denoting a good state of mind, should be aware that of all characters they will be as well as are, as foreign from his stable arms and hovering pa-

vilions rampart from the fatal event, as light is from darkness! What? What, must be the pangs of all them, destitute of his mercies, saving graces in the atoning lamb? These changes of sundry orbs, can present nothing, but some additional symptoms of his penal indignation! Indignation such as to have caused him to destine the scene! Oh, be alarmed sin is odious to God, as it is, also, aggravating to him! This is, that, which has actuated him to appoint their dissolution, as a due end of crime: in this sense are the words of the Apostle Paul, striking to all, St. Paul's Epistle to the Hebrews, x. 31, "It is a fearful thing to fall into the hands of the Living God." They whose concern it is, to prepare for all the future events of the subsequent state, at the exit of them, into the eternal world and through eternity, have no omen of dread at the pouring out of such vials of wrath or indignation. The horrors of suchlike can never approach the righteous, they having an interest in the atonement, and by it have lived in the Lord, and finished their race well. Nay, the sight of the conflagrant procedure, will only add to the joy and glory of the redeemed throng, whose acclamations shall be bounding and rebound through Heaven's blissful courts at the faithful, prompt regard, for the destinies fulfilment; whence they will know that he is faithful in all his ways, and will return in songs divine acknowledgments of the same. The living are under high obligations to regard the event as a spur to obedience, in righteousness, St Peter's Second Epistle, iii. 11, "Seeing, then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness!"

THE
Economy of Redemption,
OR
SALVATION BY CHRIST.

—◆—
WRITTEN BY ASKEW ANDERTON.

—◆—
Address preparatory to the Treatise.

To all those capable of sensation any deliverance from painful evil, and to an enjoyment of such a state as frustrates the evil, has been, is, and must be of the greatest moment. Possession counter to destitution; serenity in reverse to commotion; honour rather than disgrace; liberty repugnant to bondage; inflicted torture annihilated, and happiness possessed; sorrow suppressed by joys; danger surmounted by surpassing safety; or complete establishment in any or all possible good, above any possible ill, ever must be allowed as of all states the best.

Apply these to the animal creation that have as well as we, sensibility, and at once it bears to this point, that whatever pleasing prospect or allurings can be presented to their sight, yet we know that the absence of ill, and the counter realization of good is the best; seeing that

all proposed attractions to more good while there is some risk; may be vain, shadowy, or deceitful

Apply the preceding to immortal beings and as much as they are above any sensible existence, the state is of greater moment to them than to the other beings. Present and unlimited release from evil incident or certain to body here and hereafter, and especially that to soul, with an admittance into the reverse good, is beyond computation. Salvation as suitable to fallen body and soul of man, as in the Gospel of the Son of God is the very freedom from evil the most painful; and the possession of all peace, honor, liberty, happiness, joy, safety and establishment of good suitable to immortality as well as in this life, and pleasing to the Lord of eternity.

This salvation has been and is the wonder of Angels as to its contrivance; the theme of Seers and Apostles; it employed no less than infinite wisdom to effect it; it sprang from uncreated goodness; is consonant with righteous equity; is honorable to his holiness; and it is his final object of all believing penitents. But all this harmony relative to deity in the joyful subject, is not by degenerate mankind: they helpless and forlorn have been and must for ever be, void of anything proper to avert penal woe, or to instate in any such good. In Jesus of Nazareth did all centre of any meritorious nature, and to the harmonization of the attributes of the Eternal Father, in saving mankind from penalties to blessings, verbal and attained to all saved here and hereafter. This is the supreme person of heroic valor over the formidable foe, Sin, and over all fatal ends to body and mind in life, death, and in eternity. Jesus the

womans conquering seed, has procured the object, and will bestow it to all who obey his voice as the dispensations they have, allow: to him therefore all acclamations of limited time and vast eternity belongs, from all the redeemed course of beatific light and glory, for, his atoneing and saving exploits.

But certain as it is, that Christ is the only basis of salvation, yet, numberless contentions have been against the truth in this instance. Many have totally and violently decried the subject, while others have reservingly doubled its reality; but who by their coolness, have relative to it, depreciated rather than advanced its circulation among a perishing world; and thus, the eternal welfare of millions has been prevented.

It is to be lamented, that also in the body of professing christians there is little regard to know the argumentative principles of either the book they receive (the Scriptures) or the fundamental doctrine of salvation by Christ: and thus, they are unable to defend and promote either the one or the other of these momentous subjects of concern to all: nay, such there are in Christendom, who declare themselves the lovers of Christ, that can scarcely stand on rational principles in the plain doctrines of the Scriptures. What shall I say in reference to these disgraceful, nominal christians, if I may be allowed to call them christians? Had such the spirit of Christ surely at all times, they would hitherto love him in truth; and being his loving servants they would love his work or cause; for none, have been denominated servants to any master! None have been subjects to a King, but such as obeyed or attended in their conduct to his commands! All who have slighted or disobeyed either master or monarch have yet been duly styled rebels, not servants. Whatever

show or form of christianity such have had, certain I am, that they are void of the love and spirit of Christ, and are in the gall of iniquity, and in the way to eternal death, by an eternal exclusion from heavenly life: this I do not, I dare not shun to avow, for saith Jesus those who do not his sayings love him not, and therefore are not his, St. John's Gospel, xiv. 24, "He that loveth me not, keepeth not my sayings." And St. Paul saith that those who have not the loving spirit of Christ, are the very persons, who do not belong to him, St. Paul to the Romans, viii. 9, "Now if any man have not the spirit of Christ, he is none of his." This spirit genders a love to the cause of the Lord when in the soul, St. Paul to the Corinthians in the Second Epistle, v. 14, "For the love of Christ constraineth us." So, that where the spirit of Christ is there is this love to his cause; where this love is not there is not that spirit; this love is known to be absent when the careless neglect of his cause is present in the soul; and thus the spirit of Christ is evidently absent from all such nominal christians: and as I have declared so I do declare, that they, therefore, are none of Christ's, but show they are servants of sin and of the prince of hell. To such I say, that whatever you may say you do, or whatever profession you make of loving Christ, yet, if you disobey the sayings of him, which are, that you attend to his cause so as to "Prove all things and hold fast that which is good," as well as to other purposes, you are such as those, who do not love him, for, so he says in the words I have mentioned; neither have you his spirit; by reason of not having a love to his cause it is clear; but as there is no alternative from that, besides being the servants of his enemies, you are certainly such, and therefore in the broad way to ruin.

Be alarmed at this professing christian, and examine yourself to know whether you are so concerned for the cause you profess as to know the principles on truth, of its foundation to defend and promote it, to others ; and so as to show, that the love of Christ is in you, and you are his.

To you, even you, oh ! professor of christianity, the command is given to attend to the principles of the doctrines of Christ, seeing he treats you and expects from you not as from a rebel ; but as from a servant according to your profession and his gifts of opportunities to know the true principles of it, on reason and his word. Your not attending to this is one chief cause of so much opposition to his cause in the world, in various ways ; and it will be to your eternal loss, and awful misery if you persist in such neglect. Your opportunities are great, to the end of knowing so as to promote the principles of divine truth ; yea, they are such that worlds cannot outweigh, and such that would fill the regions of the Heathen Gentiles, with glorious acclamations.

Be not offended at me while I address you a letter more professor, in saying, let the alarming danger of an absence of active love by the spirit of Christ excite you henceforward, to prize, examine and use such arguments as will tend to establish the Divine Words as his Revelation, and such as will promote his doctrines. Let the high accountability to deity arouse you, to this work ; you profess to be his servant, then as such use your means to do his work as mentioned. Let the daring and pernicious abuse of and opposition to the divine doctrines prompt your assiduous exertions to your Saviour's work, ere their wilful, spiritual, blind-

ness lead them to the ditch of damnation.

As those whose hearts are right will as from the emotions of their souls ever search into divine truth with pleasure, being the tendency of their dispositions and the divine will, I do not need to precaution you, or to give any excitement in any way, but one, namely, do not let any laxity ascend your aspirings to truth, relative to the divine doctrines; and so, you will increase in wisdom and usefulness as fruitful trees in the vineyard of the Lord.

That the sound principles and nature of salvation as one of the leading doctrines of Holy Writ, may be known, depended upon, and used in experience and argument by all of both its wonted enemies and professors of attachment to it, I in the following treatise place the subject in every point of view as truth will allow. And while I am so doing if it occurs, that I mention any sentence or point over and over again either in the same words or others to the same purpose, it must be understood, that it is to impress such points of the subject on the memory and understanding, in the first instance, and to excite to a use in the practice of life in the second place. And now I invoke the aid of him to your soul, who is able to do above all we can ask, by our Saviour Jesus Christ.

My Text is thus as in the writings of St. Paul, Hebrews, v. 9, "And being made perfect, he became the author of eternal salvation to all them, that obey him." In which words we have,

First, that Christ is the origin of salvation to mankind.

Secondly, the salvation he is the author of.

Thirdly, the terms of salvation to the adult objects of it.

In describing salvation by Christ only I show
 1st. that there was such person as him in our world, for such purpose only.

2nd. that he only comprehended in his person all that was needful, for such a purpose.

3rd. that he actually did and suffered all that was requisite to save mankind.

1st. that there was such a person as him in the world, for salvation, is my present representation. In this particular we are to understand, that there was a necessity for him to such an object or undertaking; since the divine father being wise and good in all possible respects, could not for that reason require him to act in such an undertaking without it; otherwise it would have been folly and cruelty: and as in the father, so it would have been unneedful in the son to act at any time or in any way for such end, without the suitable necessity for it. And that it was needful for Christ to be in the world for the purpose of redemption only, is plain;

1st. because of the indispensable claims of God as legislator.

2nd. owing to the imbecility of both mankind and Angels to accomplish the joyful end.

It has been a perpetuated point with the moralist, who places his salvation on the performances of repentance and amendment, that mercy towards such has been all requisite to save them. Merciful deity seeing such a change in his disobedient race of children, has like an affectionate parent cancelled their crimes; nay, had it not been so without any penalty by another or themselves (they say) it would not have been mercy; for, the true nature of mercy has ever been to forgive from mere disposition, as a person forgiveth another without any satisfaction:

whence, it has been by numbers of such persons deemed unneedful to have any person suffering ; and therefore, incredible, that Christ came to save by such means.

Such being the sentiments and conduct of numberless individuals to the public impeachment of the glory of the Saviour and salvation of mankind, I deem it my imperative obligation to present the demand for the Son of God to appear to save, notwithstanding any or all such dependance on mercy only.

A being whose qualities are one in all points of proportionality cannot be conceived of, as depreciating any one of such powers by the exercise of an other of them ; especially, when it is a verity, that as he is of none other essence different from a living one in all points. This is very certain, for, being oneness from eternity in degree or proportion of powers, and all them having nothing but life, seeing, that such were never created or out of life, but in it only, then it follows, that no one of such powers could or can die or disappear in the least, from life ; but, having nothing save the same continued being in all respects, then as mercy is, so is holiness, or justice or truth : therefore, on the principles of his own eternal sameness, we see no reason of mercy to save exclusive of, or at the detriment of the other of his attributes ; nay, it has ever been impossible, as thus, to save by mere mercy. I need not advance numbers of scriptural readings to substantiate the fact, that he is as holy, just or true as merciful ; for, even the powers in any human person in the smallest quantum shows, that he has such in his own person, in order to bestow such dispositions to his creatures of his power : however these I mention, Isaiah's Prophecy, vi. 3, "And

one cried unto another, and said, holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." And as saith Habackkuk in his Prophecy i. 13, "Thou art of purer eyes than to behold evil and canst not look on iniquity." Thus decisive it is, that God is Holy as well as merciful, according to sundry readings to that end. His justice is a concomitant of holiness in all points, by affirmation Isaiah xxxv. 21, "And there is no God else besides me, a just God and there is none else." The truth of deity as well as his justice is plain in Deuteronomy xxxii. latter clause of verse 4, "A God of truth and without iniquity, just and right is he." St. Paul is also very clear in affirmation of the Divine Being, as one of unalterable truth Second of Timothy ii. 13, "If we believe not, yet he abideth faithful; he cannot deny himself." These testimonies are sufficient to suffice, that to whatever extent we can conceive, that God is merciful as by his works, daily conduct and divine words, as extensive his holiness, justice and truth are: wherefore there appears an inviolable equality in all the active demanding propensities of God.

I now peremptorily say, that holiness which had a right to such-like returns from the creatures (who had from the operations of holiness such powers of pleasing the Lord) was violated, insulted, and offended. This holiness in deity being thus treated, or deity being thus offended, then had the right to act as the dispositions of holiness were against sinful vessels or creatures; such being in its own essence opposite to all who were the subjects of disobedience, it also would, as in its own nature, be the very opposite to divine happiness dependent on obedience; and thus, holiness had the claim

or the right of counteracting sin. Hence the claims of one attribute, namely, holiness have ever been as demanding as mercy; one, to obedience, or counteractings to happiness in its nature, which is punishment; and the other to claims of forgiveness: hence also, one as the other seems to place the subject on a level. But justice which is in its nature the act of treating or doing right, as the state requires, or which is the act of doing just as any act or state ought to have, could only regard the attribute which had a right of avengings; holiness being offended was that attribute which had justice to avenge her of her enemies (mercy there could be no claim to, for, its own meaning is, to treat without claim in forbearance or forgiveness) so that, all which was rightful in point of claim was the dues of holiness in God towards the creatures; which holiness having a just right to counteracting disobedience, in avenging itself of its enemy or sinners in sin, was so to punish, as a rightful claim for disobedience of holiness should be, in that. Truth also ever bound deity to punish according to demand, and threat in law given; otherwise such law would be mere mockery and vain. Wherefore, justice and truth in the immaculate God, ever have entitled his holiness to claim its rights either in a suitable return of obediential conduct in the creatures, or in such penal counteractings to sin in sinners, as its nature required. There therefore could be no alternative from happiness for holiness of obedience, but punishment for disobedience; not the least symptom of possibility to avoid punishment for sin appears, even on the principle of holiness itself as in God; for, it in the very nature of holiness has ever been opposite

to sin in sinners, which opposition in God to them, was ever opposite to their happiness as a state, and so it has been the nature of punishment; yea, any opposition from God has been, is, and must be punishment indeed, just in quantum as that opposition is at any period. What then could mercy do while such united and rightful claims were in array against it? hence it is clear, that the claims of deity rendered it indispensable in the messiah to come into the World to save, or mankind must have had no way of escape from penal woe.

And here (by the by) I present, that it was needful for Christ to come into this very World, for the very people of it. Some we have in the World, who aver, that it was in Heaven all was done in reality; and, that what he did and underwent on the earth was merely as a shadow or representative of an higher state of sufferings to his higher personage. Such being as counter to the claims of deity, and the scripture teachings as light is to darkness, I affirm that it is a paralogy. For the aforesaid reasons of it being requisite, that such a personage as is said of the Saviour to appear in behalf of mankind, so as to become a saviour, or all to be lost, it is plain, that his appearing was needful on this World. That is, deity had a right to the obediential returns of the creatures on the earth, the place in which he was pleased to appoint such persons of such conduct; and in which their title to higher states of bliss or obedience would have been sure; the earth being the very place of, or from which he demanded, his returns from his creatures, in that identical residence it was right to be paid his undoubted rights from the creatures, or ruin to occur in case of their disobedience, and with-

out a suitable Saviour. Now as Christ's effecting what was just to God could not be unless he answered all the minute claims of God, then it follows, that as such was the place of mens returns to deity, from such he ought to have them as in and from the Saviour, who was the personal substitute for all ; yea, the kind, manner, and place of rendering the primary rights to God, were such that the Saviour had to answer ; and so to place mankind in a liability to final and complete bliss, as it would have been by primeval obedience. Thus in concord with the claims of deity as to the place of having his rights from the creatures, it appears proper, that Christ should come into none other but this earth. Moreover the Divine Words in sundry prophecies all relate to his coming into this World, for the work of saving wretched mankind. The Apostles aver that on the cross all was completed. The Saviour himself exclaimed, when on the cross "It is finished." Thus the earth was the identical place in which Christ was to do and suffer, and did so act and endure to save men. Hence, or by both the claims of deity as to the place of restitution, and the Divine Words, it is plain, that on earth only, it was needful for him to come as Saviour of the human race.

Moreover, the due distinction of the sinning creatures, from the good ones, was another and no small evidence of unavoidable certainty of punishment for sin, without a Saviour had come to save. The state of holiness in man and Angel was a state of reward in happiness (for one is always with the other) so that the obedient Angels in Heaven have ever been happy by reason of obedience : man likewise, while his conduct was right, was blessed ; but

so soon as such beings fell in sin they then became different in their state which difference in its very nature, was with sin, a state of punishment : nor could it be otherwise, seeing there was no other as a difference, from blessing in obedience. Nor could such difference be dispensed with so long as it was just to bless or reward by perfect obedience ; because one stands on the same principle as the other, namely the like treatment to the like conduct. Whence in justice, as the obedient Angels or man at first were happy thereby, So the others became the rightful objects of misery as a punishment for sin : nor can we conceive that it would have been just to the good Angels, had they who sinned been as them, for then disobedience would have been as obedience and would have been an incommodation to the good ones by being opposite to their active dispositions, and conduct, and as such would have been misery to them who sinned not. And in this we have a striking omen of the impossibility of justice to the good at any period, as well as to the rightful claims of holiness in God, dispensing with punishment of sinners ; and which comes to the same point, namely, that every claim in the powers of God, whether to his holiness or truth as well as to the holy creatures, it was just, and is decisive, that without Christ had come mankind must have been as fallen Angels, without salvation : thus, it was needful for Christ to come into the World, as evident in the equitable claims of God as righteous legislator towards himself and others.

But with all this we have another obligation for the identical Saviour as in the Scriptures to appear to the end of Saving, or accomplishment of all needful to salvation. This is the imbecility of both men and Angels to the work. To

advert to any sacrifices practiced in the dispensation of grace, in the Hebrew Church for centuries prior to Christ coming, is vain, inasmuch as they never were able of themselves to atone for offence, but were only outward signs of the real atonement, and so many ordinances of external acknowledgment, Hebrews x. 1 to 4, (in this 4 verse is thus) "For it is not possible that the blood of bulls and of goats should take away sins." Every possible idea of salvation by such means is at once precluded from the mind. Neither have men at any time been able to avert penal wrath, either by practice or sufferings, or by both : this is pretty plain in all as follows on the point.

The bulk of the human race have ever since creation been under legal orders from the God of all, so that in every period of time all have been thus in obligation to obey to the very utmost for themselves ; nor can we conceive it right to think, that he on whom all things depends could do less than require such acknowledgements of their dependence and his goodness, or such returns of holiness ; hence all have been and must be in perpetuated duty to obey the Holiness of God, and from thence it appears likewise, that no obedience for or instead of others by the creatures men could be effected : nor could mankind suffer the penalty of offended deity for others ; for, every or any least offence, would constitute them the subjects of penalties for themselves, while themselves as such delinquents would be impure and therefore a nuisance, not acceptable to pure deity. Wherefore all mankind have been liable to endure the pangs of wrath divine, as personal offenders only ; but in no instance do we see, that they could extricate themselves from such a state of woe, they having no merit ;

but as criminals, worthless, condemn'd and ruin'd, could do none other but suffer for their individual crimes in perdition.

As the salvation of mankind was to be procured by a valuable price according to testimony, which was to be had in Christ only, it was therefore obligatory on his part to come, or all to be lost, see Acts of Apostles xx. latter part of verse 28, and St. Paul's First Epistle to the Corinthians vii. 23. Nor could any one or numbers of men save mankind on anywise, had such persons been pure from the offence of their fellows, seeing, that then one person could only suffer for one; for, one man could only be of the worth of one, in the estimation of God, as one equal diamond is the worth of another: thus soul for soul; body for body on the principle of value for value. So that, had any individual or individuals been able to live in obedience to obey for disobedient man, and to die in sufferings for such an equal in value of body and soul, yet it could only have been for one person each; and thus the remaining bulk of the human race helpless and forlorn must have perished hitherto unavoidably, and so to the end of time. And as by reason of any valuable price in mere mankind to save, it was ever impossible thereby to arrive at salvation, so it has ever been impossible to obtain such a state by reason of the powers of man to support the horrible load of penalty for sin, being a magnitude not only of one man's sin, but of numberless persons.

In no real or imagined point of view could mankind be saved by man; but they must have had no possible even salvable opportunity, had the renowned Messiah not come in due time to save. Thus it is clear

that it was requisite for Christ to come for this end.

Next, I aver that Angels have been as unable as man to do the important work, They are in the Sacred Word denominated "Ministering Spirits;" hence they can only be considered as man in such a substance. Their order or rank of situation is higher than mankinds, since in that, man is a little lower than them, Psalm viii. 5, "For thou hast made him a little lower than the Angels, &c." This plainly refers to the state or order of situation; for, the next verses speak of that situation in point of dominion over the works of creation, so far as within such situation; but in point of substance there has been equality, in man and Angel, both being created, dependent spirits: therefore they were ever bound to obey for their personal purity, and have had no more power than man to obey for others; and being no more than man in substance of person each, then as man was ever incapable to save for want of suitable extent of worth, they also (as Angels) have ever been unable to save for such defect of value. One Angel could thus only be as one soul: whence mankind by any Angel or numbers of them must still have been void of any salvable possibility, as a body of delinquents: nor can we conceive that they as such spirits could bear the alarming magnitude of wrath for sin, in any better way than mankind. Yea, this is the more plain from a consideration, that on Christ only was help laid for all, and that he is the only exclusive person named as suitable for the glorious work, according to divine appointment, see Psalm lxxxix. 19, and Acts of Apostles, iv. 12, "God who could not do wrong, but per-

fectly right only, has thus proclaimed him as all and the only sufficient to the salvation of our species : wherefore none other could do, whether of men or Angels.

The point is therefore maintained again, that it was needful for him to come to save, or we all must have been lost, without any possible means of escaping the awful penalty for crime, and so on to the end. Then it is plain in all the foregoing on this point, as from the claims of deity, and from the imbecility of men and Angels to save, that Jesus only could do the work of satisfaction of deities claims. And, I affirm again, it was absolutely needful for him to come into the World to our eternal salvation. Having thus represented, that it was quite requisite to have the personage of Jesus in the World to the mentioned end, I am introduced to the testimonies of his appearing accordingly.

The incarnated appearance of the Son of David, the Son of God, and Saviour of men stands on no less than angelic proclamation. This therefore, was the theme of those Quires of the highest order of intelligent creatures ; wherefore we could not have it from greater next to God, or the Son himself, St. Luke's Gospel, ii. 9 to 14. And as relative to the verity of this statement, it also stands on undeniable assurance, being from unbiassed, sincere suffering, and holy men of evangelical order, as appears in the following. I say holy men, for, altho' they at the outset of their career were not in possession of the holy spirit as they were after Pentecost, yet they maintained the same testimonies as true of Christ, after they were made truly holy as well as before, when they were in simple unbiassed sincerity. Wherefore it is certain that according to angelic message Christ came in the fulness of time for us.

on this point many readings can be advanced, but I only refer you to these, Acts of Apostles, iv. 3, and v. 17, 18, and 40, and vii. 54 to 60, and xii. 1 to 6, and xiv. 5, and 19, and xvi. 19 to 24, and in xxvii. 14 to 44 : also in St. Paul to the Corinthians in his Second Epistle, xi. 23 to 27 : and in the Revelations of St. John, i. 9. In all which readings we have statements of personal dangers and sufferings, which those men of reason and piety sustained in a rightful confirmation of the truth of their theme, of an appeared and crucified Christ and Saviour. Such then being the circumstances under which they proclaimed the appearance and the rest of the Messiah, as reasonable men, if aught can be true, surely they have stamped their affirmations with verity. Christ therefore as on evangelical or apostolical evidence did really appear as in the Scriptures to save our species.

The truth of assurances relative to Christ as stated in the New Testament, is also, clear from the tenor of the writers. In that book we have no sanction of any falsehood or sin of any species ; but on the contrary the sound of all is, when speaking on dispositions, words or conduct, that of pure conversion from sin to holiness, and uniformity of obedience towards God, and good towards our fellows ; also every requisite direction, with suitable stimulations both by promise and threat, are found in that record to men: I therefore in summary say, that it contains all repugnant to evil falsehood, and is as fraught with every good. And surely I may aver as on natural and moral philosophy, that on such principles nothing but truth would or could they declare, for every effect has agreed with its cause which being good must have come from good in this instance ; which is the

reverse to lying, or such bad as a cause, and could only be true. Hence it also is plain that as the good words of the Scripture announce, Christ came.

And in confirmation of all this as relative to the servants of Christ in their testimonies of him, we have the reception of the both learned and unlearned Churches of the former ages of christiandom. They as narrative and the continued Churches of Christ till now allow and have sealed the truth in all instances of confirmation of any fact ; so that, as did Apostles, so have the Churches for a long time after them done, in testimony of the truth relative to Jesus. Yea, the care of the wise and great of the earth, and at the risk of all possessive good and life too, has been such that in the very nature of human persons, shows, that they had suitable principles of inviolable truth in the colleagues and successors of Christ, relative to him : nor is it at all evident otherwise, being quite discordant with common sense, to suppose that such men and large bodies of them, who composed the former Churches would or could under the aforesaid circumstances even notice much less espouse the christain cause without the firmest basis of truth. St. Jerome, and St. Chrysostom with others in the early christian ages were avowed followers of the teachings of the Apostles with the established Churches ; yea such was the concern for the Scriptures that we are assured by the best Scripture historians, that the Syrians, Egyptians, Indians, Persians and Ethiopians, procured them in their languages ; nay, all the then known World had them (or nearly so) as testifies Theodorata who was also a personage in the early days of christianity. They as a valued possession were con-

tinued in succession till John Trivise who translated them into English in the days of Richard the Second of England. The Church of Rome have held them as sacred to the Lord. They have been retranslated and held very sacred by the establishment of England and all other denominations of professing christians to this day. Such therefore have been and are the sound evidences of all Churches espousing the writings of the suffering servants of Christ, that, in that, they as testimonies to men, stand without a rival ; especially when we remember, that such Churches of rational endowments have not shunned in many instances to sacrifice their all and life too. Such a regard for the Scriptures could not come from an evil impulse, but from God the good Spirit it certainly came, being no other source of good ; which regard in its own nature, and being from persons who were in good understanding, is no small assurance of the truth of apostolic christian testimony, of Christ having come as declared of him in the oracles divine.

Further, we have testimonies of him being in our world, by a Jewish historian. Josephus a Jew who lived among the Jews contributes his avowal of the appearance of Jesus. He mentions that there was one Jesus about the time mentioned of him who declared himself the Christ ; who had many sufferings ; and who had many followers. It being said to this effect by a Jew is no small demonstration to us, that he came in the World.

Also, the internal corroboration of the Scripture truths, and especially those relative to Christ are such, that all the dissuasions of hell cannot overcome the power of : the spirit testifying these things, and the joys of ex-

perience in consequence of the said operations of the mind, by the spirit, a divine corroboration is consequent there-upon; yea, such is the Gospel truth on this as on any other point, that every-enlightened mind knows it to be "The power of God to salvation, Romans, i. 16." From the foregoing on this point it is certain if aught is, that Jesus appeared in the fulness of time to save wretched mankind.

Having thus represented that the Messiah came to answer the end stated I am led to the next subdivided point, which is,

2nd, that he only comprehended all that was needful for the full project of Salvation. On this particular are the following three particulars, namely, that Christ was perfectly innocent in his personal dispositions and conduct. Next, that he only had suitable dignity of person to the project.—And that he had final as well as primary acceptance with deity.

Innocence standing opposite to guiltiness and being requisite to the reverse treatment, without it any person would be obnoxious to the punishment of the guiltiness; hence it was an indispensable part in Christ to answer in harmlessness of powers in mind, and in the route of life: so that, therein all purity consonant to the immaculate claims of the eternal spring of holiness, God, were existent. In this as the brilliant sun he shone to all spectators: wherefore are ample testimonies of him as such person of perfection, St. John's Gospel i. 29, "The next day John seeth Jesus coming unto him, and saith behold the lamb of God which taketh away the sin of the World." This was of a certainty an expression of Jesus indicative of purity of innocence, for, the harbinger of Christ refers to the creature of all the most innocent, namely, the

lamb : yea, such analagous was in them, to Christ as a Saviour, that they were his types ; whose innocence was therefore announced long before he came; by the types of him in such sort of creatures, Leviticus iv. 32 to 35. St. Peter in his First Epistle i. 19, "But with the precious blood of Christ as of a Lamb without blemish, and without spot." St. Paul speaketh also of the innocence of Christ in all instances internal and external, in his Epistle to the Hebrews vii. 26, "For such an high Priest became us, who is holy, harmless. undefiled. separate from sinners, and made higher than the Heavens." St. Peter is again decisive in his representation of his freedom from guilt, in any sin, St. Peter's First Epistle ii. 22, "Who did no sin, neither was guile found in his mouth." Eye, ~~ear~~ and practical evidence we thus have of him, as couching suitable innocence for salvation, because his testators were his personal companions and followers of exemplary deportment as from him. Christ then, had in this a qualification to the grand achievement for mankind.

Next, as this accomplishment was realized in Jesus, so he shone in dignity of person in every instance proper to the unequalled work of salvation. . A purpose so great as to couch incalculable millions of persons from Adam till now, and from now to the end of time in saving virtue, could not be comprised in one of small dignity, nor of great, but only of very great elevation in every qualification. A person in no way less than all the multitude of descendants of the apostate progenitor, was capable of expanding redeeming energy, so as to present that virtuous and therefore valuable price of right to that equity invulnerable in God. But by an

heroic competitor to all the enemies of holiness or God, being adequate to disappoint the infernal regions of their candidates in the first instance of degeneracy, and its continuing sway, we see in one, all tantamount to man's salvation.

But on this point my opponents have long made an enquiry, How it was possible for any creature person to comprehend the virtue of so many millions of souls and bodies of intelligent beings? And who by this interrogation denote a denial of it, as being possible that in Jesus as a person (short of God) in sufferings or doing for us was all such extent of merit as to reach all. God they (indeed we) allow could neither suffer nor die in his person; he being unapproachably happy and eternally unchangeable could neither alter from such happiness nor from life by dying for sinners; his unchangeableness is thus declared, Malachi, iii 6, "For I am the Lord I change not." Hence as well as from reason it is explicit, that God could not have any state different from what he is in the smallest quantum; but he being from eternity of living qualities has had at every period nothing contrary to life and happiness in one instance: wherefore dissoluble qualities could not possibly centre in, nor molest him: hence too. it is that the eternal God could not (either one or the other way) take upon himself the penalty requisite to atonement. And the expressions which speak of God suffering, and the one which aver that the blood of Christ was the "Blood of God" in the Acts of the Apostles are to be understood as significant in a qualified or modified sense: I say again. because he could not possibly be in any instance capable of that different from eternal happy

life.

But altho' deity did not, could not atone by such an undertaking as Jesus projected ; altho' our antagonists seem to deny his comprehending all the worth of the human race, so as to effect the salvation of them ; yet he had in his one personage equality to all, and as such, he, tho' in his atoneing person of sorrows and de- cease was not God, yet he was in meritorious virtue a dignity tantamount to the matchless enterprise. In confirmation of this truth I re- present, that he comprehended in his proce- dure a threefold personage, namely, manhood in all its perfection of parts ; the highest hea- venly order of beings, which was with the diviue being before all worlds, and by whom all things were created ; and the eternal Godhead who was always one in the trinity, and who gave energy to the person in Heaven prior to all beings, when by him the worlds were made, and all things. To these persons in the one Saviour we have many testimonies, some of which are in these readings, Psalm cx. 1, "The Lord said unto my Lord sit thou at my right hand until I make thine enemies thy footstool." Thus he is de- nominated the Lord over his enemies seated at God's right-hand, which intimates dignified authority over all : the Saviour himself teaches the same, St. John's Gospel, vii. 5, "And now oh Father ! Glerify thou me, with thine own- self, with the glory which I had with thee be- fore the world was ; (and in verse 8) for I have given unto them the words which thou gavest me, and they have received them, and have known surely, that I came from thee, and they have believed that thou didst send me." These words denote plainly that Jesus had a person, with his human person then visible, who had a

glory with none less than God, before the world was, and who came from that glory by divine appointment ; for it is said that God sent him : St. Paul is very express relative to the pre-existence of Jesus and his authority with divinity, St. Paul to the Colossians, i. 15, 16, 17 and 19, "Who is the image of the invisible God, the first born of every creature ; for, by him were all things created that are in Heaven and that are in earth visible and invisible, whether they be thrones or dominions, or principalities or powers ; all things were created by him and for him : And he is before all things, and by him all things consist ; for, it pleased the Father that in him should all fulness dwell." And all this is said to be with his Godheads power ; for, the same Apostle saith that the identical person in Christ who made all things by divine energy, had also divinity in union to such person, St. Paul to the Hebrews, i. 3, But unto the Son he saith, thy throne oh God ; is for ever and ever ! a sceptre of righteousness is the sceptre of thy Kingdom." In these preceding readings of the Scriptures we have sufficient as it relates to Christ, in the testimony, that he comprised in his complex person the three mentioned ones. In this person therefore was a dignity surpassing any of either human or angelic, being the first born of all, and having received all creative energy so as to form all them, as well as other existencies ; and who by his perfect humanity was also a pure kind of primeval man, so as to render to justice all the personal dues of the sort of creature as offended : And to both these persons in him we see the mysterious union of Godhead ; not that Godhead could be comprised in any creature, being infinite ; but such complex person of Christ was elevated

into a surpassingly high union to that divinity, First in his heavenly dignity, then in the human person when taken to a unity of such dignity from Heaven and the united Godhead. I hence am furnished with a personage in all respects adequate to the universal work of saving mankind; for, as it was from man deity had a right to his claims, so from man in Christ was all answered; as it was requisite that a value over all should be in that Christ to such end, so he was valuable above all; and as it was requisite, that he in this humiliated and human person should bear all the penalty for sin to obtain the right of saving and of placing mankind in a salvable state, so by the substruction of deity in union to such person, or in the divinity of Jesus raising him up equal to the pressure of divine wrath at universal sin, we see he was able so to do. Thus tho' God could not do the work by suffering and dying, yet in Christ was every suitable dignified power to do it, he being nothing less than creature above all creatures, with frail man and God in man. And thus we see, that "Though he was rich, yet for your (or our) sakes he became poor, that ye (or we) through his poverty might be rich, Second of St. Paul to the Corinthians, viii. 9; and thus "God was in Christ reconciling the world unto himself, &c. St. Paul's second Epistle to the Corinthians v. 19, "Whence I am, as in the foregoing on this division of this subject, enabled from suitable evidence to aver, that in Christ was all needful dignity to accomplish the notable salvation of the Apostate race of intelligent beings of men.

The other accomplishment in him as our Saviour, was that of perfect approbation with the offended God. This having its full mea-

sure answered in the Saviour was with the foregoing no small assurance of him as having all suitableness for the glorious purpose. Had the Saviour in his exalted person over all, not been proper, God would not have appointed or elected him to the purpose : neither would God have raised his human person into being and to such mentioned end with the heavenly person ; for, he never could do anything but what was in all respects answerable or right. This as divine approbation of his son was universal ; for, as in one instance, so in every instance of divine power or attribute was approval of him ; because as he from eternity has been in harmonious exercise of state, being one or equality in all respects, he could only approve in one instance as in all others of his powers in such exercises : hence as holiness approved of the holiness of Christ, so justice approved of him as adequate to the end designed ; yea, God as righteous, just and true was in all degrees pleased with the Messiah as proper to answer all demands of him as Legislator, and to unfold the unlimited powers of grace or mercy towards its objects. And this approbation was all needful, since it is decisive, that God could not owing to his inexorable claims be satisfied with anything less than all payment for the salvation ; but who, being satisfied in one and every point, was the very object with him as just, holy and true in order to have permanent payment for the end stated. Indications of whose approbation we have as thus in the subsequent, Isaiah's Prophecy, xxxii. 1, " Behold my servant whom I uphold, mine elect in whom my soul delighteth ; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. " This in comparison with St. Matthew's Gospel, xii. 18, sheweth,

that it has reference to Jesus : and as clearly doth the Lord denote the same of his son in xvii. 5, "Of the same Gospel ; while he yet speak behold a bright cloud over-shadowed them ; and behold a voice out of the cloud, which said, this is my beloved son in whom I am well pleased ; hear ye him." In this mode of expression which we have of the father towards his son, we see, that he was pleased to the utmost with him ; for, the word, Well, to the word, Pleased, means in our language perfect pleasure, or pleasure to the superlative height in the father towards the son : the eternal mind therefore was satisfied in pleasure with his son, in a manner as it could possibly be, or as it could contain : and to this purpose speaketh St. Peter in his second Epistle, i. 17 and 18, "For he received from God the Father honour and glory when there came such a voice to him from the excellent glory ; this is my beloved son in whom I am well pleased ; and this voice which came from Heaven we heard, when we were with him in the Holy Mount." Such assurances we have of the Father's mind towards Christ in sundry readings : wherefore all that denotes suitability in any person, by signified approbation to any enterprise, we have represented in the person of Jesus ; for which cause he was in all instances proper for such end of the work as designed : nor can we conceive, that any other could meet the father's pleasure, none having qualifications to the same purpose ; but he only therefore had that equal to the object in any instance needful to be done or endured. Christ then was so able to answer all legal claims of divine justice, that in no case was he deficient of the approval of God to such end, but was the object of the Father's constant pleasure.

3rd, the next point in this division, is, that

Christ only rendered all that penal right could claim in payment of the debt to the divine justice, Holiness, and truth. This he paid in the two instances proper as such.

One was in obediential conduct.

The other in sustaining all the magnitude of wrath for sin. The Redeemer obeyed as well for the disobedient as for himself to the maintenance of his own innocence ; nor was such a payment any unnecessary restitution to the divine claims but absolutely proper ; for, 'as when any delinquent has been obliged to restore, if possible, that stolen and himself to suffer for the wickedness of the act (not to possess the rightfully claimed possession,) so it is plain that God the robbed "Malachi iii. 8," had ever a right to the obedience of man as much after the robbery of disobedience, in one instance, as before ; yea, such was ever his claim that any thing short of the full restitution of obedience due to him, would have been so much deficiency of satisfaction to him, and therefore no atonement could have been. But the Saviour who was perfect in obedience to God in the realms of light and glory, did exclusively and specifically take upon himself to answer in obedience, in the project. More perfect obedience he could not do for himself than what is etherial person attended to prior to coming into this World and when in it, with body and soul of man ; nor could he therefore be more pleasing to the divine person. What he did then in his human person by the energy of the united substance of the first-born and divine essence, was for our race ; yea, it was so as to do what man had undone, or to restore to God his rightful claims of obedience ; hence he is pointedly denominated by the prophet or

righteousness, "And this is the name whereby he shall be called the Lord our righteousness, Jeremiahs Prophecy xxxiii latter clause of verse 16." The New Testament states, that he came for no purpose but to destroy the works of the Devil, which necessarily means, that he came to do for man towards God, all that Satan has been the introducer of in his works of disobedience to God ; as follows it is announced "For this purpose the Son of God was manifested, that he might destroy the works of the Devil, St. Johns First Epistle iii. 8." Wherefore I aver again, that for mankind solely he came to obey in life in this World, to submit to the God of all his rightful due in that. In attestation of his perfect performances in this sort we are furnished in the subsequent manner from his followers and witnesses, "And that signs and wonders may be done by the name of the Holy Child Jesus, Acts of the Apostles iv. 30," Here he is styled the Holy Child Jesus : in reference to the testimony of John the Baptist we find the same, "For Herod feared John knowing, that he was a just man and an Holy." But tho this is said of John, yet much more he says of the Saviour when he saith that he was not "Worthy to unloose his latchets of his shoes, St. Lukes Gospel iii. 16." Wherefore, Holy as Johu was, yet Christ was surpassingly more so ; he therefore was Holy beyond Holy. In this conduct of life he did "Magnify the law and make it honorable ! in this he also competently paid the honor to God man should have paid in minuteness ! In this he was "holy, harmless, undefiled, separate from sinners ! Hebrew's vii. 26." Thus he perfectly performed all saving claims, as to his deportment in life.

The other branch in the restitution to God for mankind was his suffering all the strokes of penalty for sin. The invulnerable justice and truth in behalf of the claims of the holy legislator did not, could not dispense with an iota of the punishment for disobedience. The whole then of the pangs of penalty for sin was in the sufferings of Jesus the voluntary substitute. But it being my duty to place this subject on sound principles, and not to glide in a common placed way on unproved points declared by many, and so to leave the subject unsound and therefore uncertain, I notice the objections which have hitherto been maintained against the sufferings of Christ for us; and point out such answers as will be sufficient to confute the opponents to it; and which at the same time will be enough to establish the truth, that he suffered for us only.

The Unitarians, or those of the other Infidel notions, such as the Atheists or Deists, or those who do not like the names as here mentioned, are all in the one aversion to this doctrine, in as much as they deny the atonement by Christ. The principles on which they have denied this doctrine appears to be these, namely, The absurdity (as they say) of one man by sufferings enduring equal to all mankind. Next, the justice of God forbids the idea, that the innocent should suffer for the guilty.

In reply to the idea, that it was impossible for him, as one person, to endure all that numberless persons should, for sin, I state, that as it is plain, that he had a dignity high above all possible creation before he became man with men, and that his value in the estimation of God was therefore incalculably above all others, who was in union to God, he thereby had adequate

powers to sustain the complicated and calculated load of pangs for us : but when we consider, that the divine essence was in particular union with this two-fold person, we have sufficient to allow, that as tremendous as the pangs of hell could be for sin of all individuals, calculated and brought to one mass or weight, put him, so the substruction of his nobler and the divine energy was engaged : wherefore as one, so was the other force in the event ; which, of Jesus in this sense, is clear, on pages 290 & 292 in this treatise. Then I aver on proper providence, that Christ was able to endure all for all mankind.

Next, as relative to his sufferings as an innocent individual, which have been stilled as an injustice ; yet I maintain, that on consideration of the circumstances in which they were inflicted, the act of so doing was right. The sufferings of the Saviour include two previous circumstances relative to himself, which at once annihilates the least cause of injustice in any idea, or impropriety in him having them ; they are these,

He gave himself to them.

And he had an assurance of adequate exaltation or reward after such pangs.

The first of these two is, that he gave himself, to sorrows ; which denotes that he was not compelled to them by arbitrary appointment. Had he in ignorance when innocent been led into the sufferings, it would have been the very nature of unjust, cruel advantage of the individual, and not doing as such would wish to have been done unto. But as on such a state of person, it would be all that could be needful to stamp the treatment of punishing with exemplary injustice, or all that is wrong in the

case; so on the contrary as he gave himself at first and knowingly to such purpose, it was right. Every consideration of wrong on the ground of his innocence is therefore abrogated; and it could then, only be right, being no other in difference from wrong: his voluntary gift of himself is stated in "Psalm xxx. 7 and 8, then said I Lo I come; in the volume of the Book it is written of me; I delight to do thy will; Oh God! yea, thy law is within my heart." This in comparison with Hebrews x. 7, shows that it has reference to Christ. The Saviour in his humiliation said the same: "Therefore doth my father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again, St. John's Gospel x. verse 17, 18. The act to this end, was as much the Saviours own as it was the Fathers appointment; and surely what was his own deed in the case none could be blamed for: But all, wherefore, was as proper as possible. No source of proper rebellion then, can we see to the doctrine, tho he was the "Just for the unjust," or innocent for the guilty; but being thus, I again say it was just or right.

His promised and afterwards realized glory of joy consonant to all, was another justification of the transaction. Had he been by involuntary compulsion brought to the tragical undertaking, yet the object the God of all had towards him and all, in such appointment was fully remunerating; for, as vast as his humiliation was, so afterwards was his exaltation; as great as his degradation was, so was his glory. His honor in the climes of bliss besides of earth in his Church militant; low as he stoop-

ed for abject man, so high has he been and shall be exalted. And all this is in the accession of his glories by the redeeming exploits he effected. This new to his once exalted state has accelerated above all conception, his theme, his personal glories, his rank and domain over the divine foes; and it is an eternal source of enhancement of such new joys of redeeming victory over every dire sin and its attendants, and over the jaws of hell that were wide to receive the saved in him. The joy of becoming victor for God every way, and of leading the powers of hell captive by the salvation of our race, which he has realized in commencement, and advances by daily additions to him; and which shall bound and rebound through Heavens courts in immeasurable eternity to his glory, was set before him as an object of prize adequate to his doleful project as one of sorrows or pangs (to us) unknown. Whence it appears that in no case did the God of all suffer his son to sustain any detriment; but as the addition of sufferings was to his holy, happy, first-born and human person for us, so the additions of blessings, honors and glory was and shall be; he therefore in no case became impaired in his state, but has been and shall be on a level through eternity; and it follows, therefore, that he thus sustaining no final detriment, could not be unjustly or in anywise improperly treated, tho' innocent for the guilty; but it was therefore right. That such was his promise from God and real possession, we have these assurances, "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God, St. Paul to the Hebrews, xii. 2." As it reads also in Phil-

ippians, ii. 8 to 11, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven and things in the earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Whence I again say, that such a state of additional exaltation, being equal to all that he sustained, there was no injury; and no injury no cause to oppose the transaction as right; but being right, owing to God's appointment in this sort, with the Saviour's free knowing gift of himself every thought and mauth should be stopped in silent assent of mind at least, to it.

And in further confirmation of the truth that he exclusively and absolutely suffered for mankind, so as to be our Saviour I represent, that he could not on justice suffer from God for any crime of his own, he having none; and as there never was, nor could be any sufferings without crime, then his sufferings were for others who sinned; and he did, therefore sustain for mankind the due to sin, and not for himself at least. But my opponents say against this, that altho he could not suffer for himself being free from known sin in life, yet he died as a Martyr by the wicked.

Whatever his sufferings as a Martyr were yet he suffered by Gods appointment or will; for, he elected him to it; he gave him to it; and it was the pleasure of the Father, Isaiah's Prophecy xxxii. 1, and John's Gospel iii. 16, 17, and St. Paul to the Romans viii. 3. So that, if he did undergo the spleen of his

vast, and indeed beyond our computations since it was the case, that he whose honors were uninterrupted in beatific light, was in his degradation deemed, and treated as the filth and off-scouring of men; the usurper of dignified sway; the grand infernal foe, Beelzebub; the Prince of the Devils; the horrid blasphemer by equilibrating himself with God; the vile impostor by feigning himself so as to be the Messiah; and the continued object of their spleen to the endangering his life in his sojournings to our world. His sorrows ineffable indeed; inasmuch as; when in the latter strokes of penal wrath he with all his substitutive merits in the garden poured out his soul in deprecating cries and exuding effusions: "As it were great drops of blood!" So that, all his forces of his complicated person were well-nigh incapable of bearing the tremendous load of pangs thriving. His sorrows we can only faintly glance at or conceive of, when he who had every surrounding acclamation of Heavenly songs by his angelic and created concert; was assailed with "Away with him, crucify him, crucify him." And when he with all his aid the Father's assisting might was on the cross extorted to the exclamation of God having forsaken him, "Eli, Eli, Lama sabachthani, that is to say my God, my God why hast thou forsaken me?" Nay, through the obnoxious concatenation of being we shall be unable to explore the horrors of that crisis! They are known therefore only to the Father, Himself and the Holy Ghost. And the inexplicable magnitude of which is evident also in the bright orb of day being clad in darkness; At the convulsion of nature in the onrushes of great war; the deeps opening; the clouds rising; the earth's vast womb heaving; and innumerable

bottom; and in the quaking earth: these pangs of hell which the Saviour sustained are represented in some faint manner, in Psalm xxix. 1 to 19, and in Isaiah's Prophecy, liii. 1 to 10, according with St. Matthew's Gospel, xxvi. 17 to the end; and in xxvii. 1 to the end. But I ingenuously aver, that I believe the Holy Prophets and companions of Jesus have been far short of representing the sufferings he endured. However such representations we have of them, which finished his project, John's Gospel, xix. 30.

In this there was not an iota short; for, the completion of all the saving sorrows is demonstrated; by his prompt ascension from the grave in which the last enemy, Death, was vanquished and him the victor. The father by this denoted and denotes his complete satisfaction of what the death of Jesus did. Had this not transpired as a promised corroboration of all being in verity and efficacy, as the indications were in all, doubtless every previous event as relative to him, as Saviour would have been stamped with abrogation, and himself deemed as one of all, the vilest impostor: but agreeable to all prophetic and verbal by him, he conquers death in which the reality of atonement by him to all is settled; "Whom God hath raised up having loosed the pains of death, because it was not possible, that he should be holden of it, Acts ii. 24; (and as it reads in V. 32.) This Jesus hath God raised up; whereof we all are witnesses." In consequence of this we find, that the Apostles had for their leading topic in confirmation of truth, the said resurrection. "And declared to be the son of God with power according to the spirit of holiness, by the resurrection from the dead; St. Paul to the Romans, i. 4." And so we read in

from St. Peter's First Epistle, i. 3. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Hence he has fully confirmed his having completed his payment to God satisfactorily.

His triumphant ascent to heaven as the King of Glory in this instance, is no small evidence of this fact, Acts of Apostles, i. 9: "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight."

His faithful and profuse gift of the Spirit, at Pentecost, unites also to the same confirmation: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost; and began to speak with other tongues as the Spirit gave them utterance," Acts, ii. 3, 4.— This was verily a miraculous gift of the Spirit according to the Prophet, as stated in this chapter, and in compliance with the Saviour's promise: Wherefore, we have a third ratification of the Saviour having answered all dues to offended God, this transaction existing in its proper order, and not being possible to exist sooner than all was done and sustained in behalf of man; but at the precise period.

Finally on this division: The perpetuated accomplishment of predictions till their termination; and the prompt fulfilment of promises relative to his cause are further attestations of unfeigned accomplishment of every iota of the grand and matchless enterprise. We invariably allow the truth of any signification, when according to the promised signs or threatened punishments, they really occur in fulfilment.

This being a self-evident standard of truth, we see such demonstrations of the certainty of all said of Christ, as in the preceding, thereby, that none have a symptom of doubt, much less of denial of Christ, as the only Saviour. The annihilation of the beautiful edifice of the holy city, Jerusalem, which transpired by one Titus, Son of Vespasian Cæsar, was a signal infliction of the denunciations of Jesus, as in Matthew's Gospel, xxiv. 1, 2, and of their final loss of sway as a nation. The forsaken and desolate state in consequence of sins against the Gospel, has also been signal ; for, according to his sayings, the uttermost parts of this globe have been visited by them in their emigrations from each other, in their forlorn state, as it relates to God, and as it is stated in St. Luke's Gospel, xiii. first clause of verse 35, and in Romans, xi. 20, 21. The advanced state of gospel knowledge, and its daily increase, according to promise, is visible; and it is such, and so, that the "Heathen for his inheritance and the uttermost parts of the earth for his possession" shall be, Psalm ii. 8. Yea, every isle and continent of the earth, in villages, towns, cities, and kingdoms, shall, as from daily signs, know the gospel word according to the promise of it to Jew and Gentile. And, the having the known accomplishment of threats, and the fulfilling all promises to the present time, we have afforded us ample assurance of invulnerable truth, that he is the Saviour of men. I having, in this foregoing general division showed that the person denominated Christ, as in the Scriptures, is our only Author of personal salvation, I now pass on to represent the true nature of that salvation.

Secondly, as to the salvation, we shall the better know its nature by attending to it ; as,

1st, In the present time.

2nd, In the future state.

The salvation of Christ comprises in its nature two objects, namely, one is a deliverance from evils owing to sin: the other is the instating in the suitable state of blessings. It therefore is a deliverance from evils into the proper good for such persons. This is the true nature of any salvation to body or state, in any way, and by any means. Christ's salvation, as in the very meaning of the word, is of this mentioned kind. In prosecuting this subject, I am introduced to the infantile age of all the descendants of Apostate Adam; and that to show, that as by his fall, universal condemnation and depravity have passed upon mankind, so in Christ a free acquittal from condemnation and a power to conquer sin have succeeded to them. This is total Adamic deliverance to all his progeny in-as-much as, that the very body of the human race, who were in him and his wife, were the objects of Divine grace or mercy in Jesus. We find, that the very man and woman who had in their loins all who have lived or can live, were them that God preached the Gospel of Grace to, at that very time: so, that in them comprehending the whole, at the sound of an appointed Saviour, all had the same promise or appointment of mercy in Christ, as much so as all had the condemnatory sentence, and depravity by reason of being in their loins when they sinned. This is self evident, being both on one principle, namely, the same body being in them in one transaction towards them as in the other. I say again, that as one body of mankind was in the common stock Adam and Eve, and thus the representative in the condemning fall, and in the appointment of mercy

was alike, their state of salvation by such an appointment was the salvation of all in them, in like manner as the condemnation of all was in their condemnation. That they had an appointment of salvation is allowed even by their having skins to cover themselves with : for, it has been allowed that they were the skins of sacrifices offered to God in representation of the grand sacrifice, Jesus our Saviour. And this system of mercy they certainly had as by the Divine Word, if we cannot sufficiently know it by the skins they had ; it is stated in Genesis, iii. 15. : Upon this principle then, as all were by them under a verdict of eternal death or loss of soul from heaven, together with punishments in hell, just in manner as a body of branches must fall when the stock falls ; so in Christ all were freed from such a sentence and liability to ruin, and brought into Divine approbation again while in infancy. And as by their fall sin became latent in them and generated in the species ever since, so in Christ all grace has been, is, and must be afforded to avoid and frustrate sin. I therefore, as from the very nature of things or states of been, am authorised to pronounce that in no instance have any of the children of the first parents been, or can be injured by them : but as the death in reference to God and eternity, so was and is the life in Christ ; as the disease of nature by them, so was and is the gracious and graceful remedy in Jesus. To this happy point St. Paul declareth in the following words, Paul to the Romans, v. 15 to 19, " But not as the offence, so also is the gift ; for, if through the offence of one many be dead, much more the grace of God, and the gift which is by one man Jesus Christ, hath abounded unto many ; and, not as it was by one that sinned, so is the gift ;

for, the judgment was by one to condemnation, but the free gift is of many offences unto justification; for, if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ: therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life; for, as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." In this reading we see the very evils are declared to have been taken away in Christ, which were entailed by the first human offenders, on all. The Saviour when speaking of children sheweth the same, since he depreceth them, the heirs of the kingdom of God; because, none could at any time or age, be such until the condemnation of sin and the Divine displeasure were averied or destroyed, and his approbation afforded so as to appoint them such heirs: senseless and helpless children being the proper heirs of Heaven, have ever been in freedom from the entailment of guilt by original offence, in order thereto, as is clear in the very nature of the state and in the Scriptures: that they are as have been, such heirs, is plain herein, St. Mark's Gospel, x. 13 and 14, "And they brought young children unto him, that he should touch them, and his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased and said unto them, suffer the little children to come unto me, and forbid them not; for, of such is the kingdom of God." Also we find the same intimated by the Apostle, Acts, ii. 39, "For the promise is unto you and to your children, and to all that are far off; even as many

as the Lord our God shall call." Thus, children who as such could not at any time, attend to the conditions of the Gospel, are as much assured of eternal salvation as those who could hitherto attend to the conditions of it. I need not expatiate in proof, that all the infantile race have been and are as free to the kingdom of Heaven in Christ, as if there had been no offence, it being clear in the foregoing. And as clear it is, that they have as much power in Christ when in an accountable age to be victors over sinful nature; yea, more energy is to be had in him than that of contamination by the fall.

This salvation from any liability to future wrath is the privilege of all 'till they arrive at personal sins in matured knowledge of them: but so soon as they in proper understanding violate the Divine law they forfeit their heirship to Heaven, and are as liable to future wrath as if they had never been the children of God. I am not authorised, nor is any person to say at what time such persons become accountable to God, and accounted worthy of punishment for their own sins. Some have presumed the representation of the age, at which the younger race of mankind are thus amenable to God: but I unreservedly aver, that it is an act not warrantable on Divine writ. We have it assured variously; that the accountability of any to Deity, has never been owing to any age of the individual; but on the reverse, it has always been owing to knowledge in possession. Hence as the understanding of any has been at any age, so they have been accountable to God: some therefore sooner and some later, or some at 8, others at 10, or 12 years of age, have been answerable to God; just I say as their advances of knowledge were. Upon this principle, some

not having a proper understanding (such as the idiot or insane) have never been considered guilty for their own sins because they have not had that state of accountability in knowledge as others. Thus, in Christ, I maintain none are liable to eternal punishment of even loss in reference to Heaven, who are at that time in such imbecility of knowledge. This representation of the subject is very clear in the following Scriptures on this point, St. Luke's Gospel, xii. 48. latter clause. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much of him they will ask the more. Here the given possession is said to be the standard of a return to God; consequently, less gift of knowledge, less required; and so where there is no proper knowledge nothing can be required. St. John's Gospel is very clear on this, in ix. 41. Jesus saith unto them, "If ye were blind, ye should have no sin; but now ye say we see, therefore your sin remaineth." Words cannot be more explicit in proof, that where there is blindness or a want of knowledge, there is no personal sin as to condemnation. Both infants and all in riper years, such as idiots or insane, being those void of understanding or blind in point of knowledge, are the very objects of exemption from evil as aforesaid, and are, as well as ever were, the heirs of eternal bliss; Wherefore, when such have died or do die, nothing less than heaven could or can they have. Thus is the salvation of Christ in reference to original offence and defilement as entailed on all mankind.

The salvation of Christ in the advanced ages of this life is,

Relative to mankind, first.

Experimental or real, second.

And practical, in the third place.

All the human species when at the years of mature understanding, have notwithstanding all the given visitations of the Divine Spirit, the convictions of conscience, the voice of the divine words and graces as well as afflictive visitations of his conduct in Jesus Christ, offered in instances innumerable; by which, tho' they have been under salvation from Adamic crime, they became guilty before God.—Hence by individual crimes all are under divine displeasure and liable to his hottest wrath hereafter. But in Jesus the down and perfection of spiritual light is sent in the Gospel, by the spirit and by the administration of his servants: so that, tho' by native blindness and actual additions to that blindness, we neither know nor are able to do right there becomes thus every shining light to the soul of each: nor is there one iota of spiritual light in divine things, but what has its origin thus by reason of Christ: nor is one of all without this visitation in a greater or less degree at one or another period; but all the apostate sons and daughters of Adam are the objects of this visitation. St. John's Gospel i. 9, "That was the true light which lighteth every man that cometh into the world." And to this purpose speaketh St. Paul, First of Corinthians xii. 7, "But the manifestation of the spirit is given to every man to profit with all." By this means the glorious Gospel of Christ shineth unto every man.

Next, the person whose resolution and conduct it is to yield to the visitations of the glorious Christ, doth so in a Gospel way, when such submits so as to be convinced in conscience of sins, and repents including a forsaking sin,

and makes application to God in Christ for pardon, and when a right faith in the Saviour is in exercise. (Intending to show these duties of mankind when I come to the point of stating the obedience requisite for the salvation, I wave them at present) and only just hint, that these duties being done, another act of relative salvation occurs ; namely, God for the Saviour's sake forgiveth all the sins committed, being well pleased so to do, on such conditions in Jesus. Hence it was that Prophets and that the Saviour and Apostles of my Lord announced it, as in his word "Behold for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption ; for, thou hast cast all my sins behind thy back, Isaiah's Prophecy xxxviii. 17." Also as in Prophecy of Micah vii. 19, (latter clause of it) "And thou wilt cast all their sins into the depths of the sea." St. Luke's Gospel vii. 48, 49, " And he said unto her thy sins are forgiven ; and they that sat at meat with him began to say within themselves, who is this that forgiveth sins also ?" Also, as in the Acts of the Apostles, xiii. 38, 39, " Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." St. Paul is very plain on this in his writings to the Romans "Romans v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." These Scriptures clearly signify both by affirmation and personal knowledge, that in Christ is this relative salvation, it being an act passed in the courts of Heaven for or in behalf of sinners, by pardon.

This leads to another relative act with God towards mankind, namely, his reconcillation or peaceable disposition. The whole of delinquents while in such a state are in hostility to God, nor is he otherwise with them. They are therefore his enemies in reality, altho they like not the name, and he therefore is angry with all such. But this is averted when pardon is granted : hence it is said that "He will not always chide ; neither will he keep his anger for ever, Psalm ciii. 9." And hence it was that the Prophet said "And in that day thou shalt say, O Lord ! I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortest me,." Hence too it is asserted in the verse of the chapter in Romans just mentioned, that there is "Peace with God" when the sinner is forgiven. Thus in the mind of God there is salvation from condemning hostility towards the creatures.

Again, the Divine Being is pleased in this state to appoint such to be his adopted children, and consequently his heirs to glory, beyond the grave. Yea, there is this relative change towards the sinners as soon as the foregoing ones take place. They, therefore, are not the vessels of hell, nor the children of their forsaken parent or father, the devil ; but are truly his endeared sons and daughters, and nothing less than the joint heirs with the son himself, " And if children then heirs ; heirs of God, and joint heirs with Christ, Romans viii. 17." also in Second of Corinthians, vi. 18. " And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." All this foregoing relative salvation from the first dawn of light divine, that shineth inwardly by the spirit of Christ, and outwardly by the word and

ministry to the constitution of the pardoned sons or children of God, is introductory to experimental salvation.

I therefore proceed to the second point on this subject, which is to show that the salvation is experimental. The joyful justification or pardon and sonship consequent thereupon are not hid from the objects of such; but some assuring evidences are afforded. The divine spirit who acted towards dark sinners for their personal conviction and the rest, is also the appointed tenant of the soul, when these last-mentioned acts take place in the mind of God. Hence, as soon as they are his children thereby they are the recipients of divine influence, not as merely operating on the soul as a transient guest; but as an abiding companion; by which the soul becomes changed, and it is assured of the peace and favour of God towards it. Such is the experience in this instance, that an indubitable evidence is in the soul, of the pardon, and peace, and fatherly relation by adoption; therefore they have no doubt of it when the transaction occurs. I grant that some have been and may be deceived by substituting transient emotions by the spirit's operations, and by the movings of the passions for this stable testimony: these are they who "have a name to live and are dead," or who have the "form of godliness," but have not the power of it. Yet, when the salvation really taketh place in the mind of God towards them, who have become the objects of it, soon there is an undoubted evidence of it within: thus saith the divine word, St. Paul to the Romans, viii. 16, the spirit itself "beareth witness with our spirit that we are the children of God." And it is so also in Galatians, iv. 6, "And because ye are sons, God hath sent forth the spirit of his

son into your hearts, crying "Abba, Father." This is also an assurance beyond a mere hope ; the spirit knows how to do his work better than to leave any in suspense as to the testimony of the things done for the individuals it is in. It is said that we are saved by hope ; but the hope which the Apostle speaketh of in that reading is such as saves from despair, it being in its nature the very opposite of despair ; hence it means they are saved from despair by such hope, who have it. The salvation as in the foregoing being testified as herein stated, is a salvation beyond hope, being by the spirit testified as certain.

But on this part of the subject as on other divine subjects there have been many disputes. Some believing the knowledge of salvation with God to be a miraculous visitation have really denied it and have said, that it could only belong to Prophets and Apostles who were in higher states of relation to God. Allow me here to say, that the only differences which we have from these servants of God, consist in the miraculous inspirations of God, and miracles : they had these gifts to represent and establish divine truth at the first of it to men, and to all generations ; but we are not assured that we should have them ; and herein only I say do we differ. But as it relates to a knowledge of salvation with God, as stated in the foregoing of this Treatise, we have the same assurance as them of its being our privilege for ourselves to have it. Nay, to deny this is to deny the Gospel in every age ; for, the Gospel is in its nature the revelation of possible or certain salvation by Christ, on conditions or duties done, by the individuals : hence it has ever been a revelation of the good news of salvation in Jesus the Saviour. To deny this is to explode the injunction of God the Saviour, who has

given orders to proclaim the same salvation or Gospel of salvation as the Prophets and Apostles themselves enjoyed : and it is the destroying the proper design of Christ : for, these readings show that as they of old had salvation as in the Gospel, so we ought to have it for our own safety and the will of God, Isaiah's Prophecy xxxv. 28, " Look unto me, and be ye saved all the ends of the earth, &c." Thus not only the Prophets and Apostles, but all even to the uttermost limits of the earth are assured it alike; wherefore, as they knew it, so we may know it : so it is also in St. Luke's Gospel i. 77, " To give knowledge of salvation unto his people by the remission of their sins. To give a knowledge of it observe : and so we have it in the admitted command of the Saviour, St. Mark's Gospel xvi. 15, " And he said unto them, go ye into all the world, and preach the Gospel to every creature." Thus as the Apostles had received the Gospel at any time, so they were to preach : they had the sum of the Gospel after the period of his speaking these words, which was the grand theme of their ministry ; nor were they to do less than preach the same as they had ; the preaching which, was the preaching a known salvation ; for, they knew, as the passages in Romans and that in Galatians (which I in the preceding mentioned) sheweth, that they were saved of God ; and that " Christ was in them the hope of glory, Colossians, i. 17: Yea, such was the preaching of them, that they declared that all were as reprobate silver who had not Christ in them by his spirit, St. Paul in his Second Epistle to the Corinthians, xiii. 5.— The salvation of God as a relative one, in the senses I have stated, is also a known or experimental one, by the Spirit of Christ, or those who

profess it, have it not. But this is not by miraculous testimony of the Spirit. It is known by the orderly change and internal assurances thereby, that the soul is forgiven, and is a child of God. This experience I show in the following effects by the Divine spirit :

The heavenly dove, when he seats his residence in the soul so as to be an abiding tenant, subsequent to the adoption, always counteracts the effects of sin ; indeed, this is the very nature of his essence, as reverse to crime when he acts ; and this indeed he is not slack to do, because he is an active substance, so, that he as consonant to God is never idle, but always either by his supporting energy or by holy and blissful effects relative to the souls of mankind, as well as in various instances to bodies, is every moment in motion. And in this department of his office, he has for his object the doleful depressing guilt of conscience, which being opposite to, in his dominion in the soul, it falls, as an enemy before a most potent foe ; whence is an absence of such a depression of mind in the one state, and on the other or reverse state, he impresses real peace or satisfaction of soul, this being his active nature as the very opposite to sin and its internal effects : and thus, there becomes a peace in mind in every instance, agreeable to the Holy Ghost : nor can it be otherwise on any principle while he has dominion therein, seeing, that sin with all its concomitants must ever fall before him as his enemies. Inward peace, therefore, is sure, as from the very nature of God the Spirit. But the experimental assurances of the servants of God as in his word, and the promise of it to all in such a state are undeniable, Isaiah's Prophecy, xii. 1, " And in that day thou shalt say, oh,

Lord, I will praise thee! though thou wast angry with me, thine anger is turned away, and thou comfortest me." Thus, when God's displeasure is averted, there is comfort, which is a state opposite to dissatisfying guilt. The Saviour, when speaking of the office of the Spirit, saith, that he shall receive the things which Christ doeth; (that is, he shall know them as a messenger, speaking in the manner as men,) and show them to his saved ones, John's Gospel, xvi. 14, "He shall glorify me; for, he shall receive of mine, and shall show it unto you." Thus, when the royal act of pardon and adoption takes place, they are the things of God relative to his creatures, which when the Spirit showeth (they know) by his peaceful operations on the guilty soul. The Apostle is very pointed on the same, Romans, v. 1, "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." Here the servant of God speaks not in either past or future tense, but absolutely in the present, when justification is granted; so, that when one is; so is the other in the soul of the person. The same man of God speaks of this not as a particular gift to them, but as one to all to whom the spirit is given to enjoy, Second of Corinthians, iii. 17, "Now the Lord is that spirit; and where the spirit of the Lord is, there is liberty," From all wherefore, we are assured that altho' we are not promised the verbal testimony of Angels from Heaven, nor the miraculous gift of the spirit, nor the power of prophecy, nor the energetic acts of miracles as of old; yet, we are in experimental salvation to know that we are saved into the spiritual family of Christ, consequent upon pardon and peace in the mind of God, and adoption, by the Holy

Ghost thus, stating himself in the soul and producing peace, comfort, and satisfaction in opposition to overwhelming guilty depression by sin. This change being in its nature experimental, this salvation is known to all who are its objects and subjects, by the change thus, by the divine spirit. Hence the spirit testifies this blessed state as relative and experimental, by his operations, which only take place in consequence of salvation thus being afforded.

Connected with this there is joy, Holy joy ; yes, such as never was from any other source. The Psalmist knew that in salvation to him was this joy ; hence he prayed for it in fervency, to be in union with his enjoyment of the spirit, Psalm li. 11, 12, " And take not thy holy spirit from me ; restore unto me the joy of thy salvation ; and uphold me with thy free spirit." In like manner the Prophet speaketh from an experience of it, Isaiah's Prophecy, xii. 2, " Behold God is my salvation : I will trust and not be afraid ; for, the Lord Jehovah is my strength and my song, he also is become my salvation." The Saviour when speaking of the received gifts of him in his servants, saith, that it is in order to their joy being full, John's Gospel, xvi. 24, (latter clause of it) " Ask and ye shall receive that your joy may be full." The Apostle in speaking of the fruits of the spirit declareth that joy is one, " St. Paul to the Galatians, v. 22, " But the fruit of the spirit is love, joy, &c." Peter declareth this too, and that it is an unspeakable joy, St. Peter's First Epistle, i. 8, " Whom having not seen ye love ; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." This is verily a joy divine, since it is the case, that it proceeds from divine origin, the Holy

Ghost. No carnality has a place in the Spring this joy ; but all such objects are insipid to the changed Soul. No Honor, rank, Dignity or Dainties have a lot much less either a Spring or object in this Ethereal emotion ; but all are invalid beneath the Spirit Omnipotent in his invincible effusions of joy, for what is done in the Soul as well as for it ; for operations of which ; and for the promises and prospects of futurity the end of Salvation in this life, " Romans v. 2, (Latter clause) And rejoice in Hope of the Glory of God." St. Peter in his first Epistle 1. 8. Saith that the joy is full of Glory. Glory, therefore, is the object of all thus saved in the Lord ; in anticipation of which there is this Holy joy.

I do not mean to say, that this overwhelming joy is always in being in the Soul, because there are seasons of temptations both inward and outward with severe Trials, that damp the lively joyful movings of the Spirit ; nor can such have a different tendency as in the nature of temptations : Nay, to be otherwise would be no temptation or trial. The servants of God in every age have been so situated in their experience, as saith the Psalmist, Psalm xxxii, 5, 6 : And " Peters first Epistle, 1, 6, wherein ye greatly rejoice, though now for a season, if needs be, ye are in heaviness through manifold temptations." Such being the depression for such causes, I say again, the joy is not so lively as at other times. Nevertheless the change, the state, and the object in the soul as in the foregoing experience by the spirit, is invariably attended with the fulness of joy when the said occurs relative to and in the soul ; which joy, being holy in its origin, nature and tendency by the holy spirit, it sheweth that he, the di-

vine spirit is there ; who, as he never could or can be in any soul in the senses mentioned till Pardon, Peace and Adoption were or are granted, doth thus testify in gladness of heart, that the relative and experimental salvation is granted, in life to the said subjects of it.

But as a preventive to wrong views of this point, or to a substitution of the emotions of our passions of mind, or charms, of our senses by sounds for the joys of Gods salvation ; and for an additional token of being in a saved state with God, we have another product of mind when the spirit of God is there which, nothing can produce, save himself. This is pure love to him and his cause. The spirit who is as God is pure love " For God is love," he therefore, in his own nature cannot but produce the same in his receptacles. And they having the ever blessed salvation as aforesaid cannot but love him who is the source of it. As a criminal conscious of his guilt, and of his danger of utter ruin in this life, or as a cast-away mariner, or as a freeless prisoner surrounded with horrors and fearful of death would be overwhelmed by love to his deliverer, so the soul of each saved is fraught with love to his beloved Saviour and God. A love that is mightier than all the endearments of life, and that is so filial as ever to fear offending him, who has done so much and presents so rich endowments in eternal Bliss, as by his word. In this the Apostle is as positive as possible, " Romans, v. 5, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And such is the love of all thus in Christ, that its sway is invincible, its power unconquerable ; for Paul avows that neither life, nor death, nor any other state or thing could or can separate

those who have it, from Christ, Romans viii. 35 to 39. This experience is an avowed evidence of pardon, &c. or salvation, "St. Lukes Gospel, vii. 47, wherefore, I say unto thee, her sins which are many are forgiven; for she loved much, but to whom little is forgiven, the same loveth little." Here it is said, that her sins were forgiven as evident by her much love. St. John is very clear in this "For love is of God; and every one that loveth, is born of God, and knoweth God, John's first Epistle, iv. 7."—And this love is known to be pure as thus stated in an evidence of the foregoing salvation, and in its ardency towards the God of mercy in Christ, by its promptitudes to obedience of the Lord. Hence I notice, that the Gospel salvation is,

Practical as well as relative and experimental. That this is an active branch of salvation is decisive in the whole tenor of the Gospel of God our Saviour. Such is it, that it is as needful for the continuity of the Divine graces of the Spirit in all instances as it is for an evidence of the first change with the Lord towards mankind who are its objects; for, without obeying in love the precepts of God, there is sin in the disobedience of which, by which God is offended as before, at least, and the persons are under his frown and wrath, the spirit quenched in its aforesaid operations and the salvation lost thereby. The Scriptures say that such conduct is thus needful. "He that loveth me not keepeth not my sayings, John's Gospel, xiv. 24." Thus the absence of love is evident by not doing as Jesus saith in his word: but by loving obedience, it follows, that the love of Christ is thereby shewed. And Christ is pointed in declaring that the existence of love is shewed by thus acting, "If ye love me keep my

commandments, John's Gospel, xiv. 15." Yea I am positive in a way, that the none obedience, is the none existence of divine love in the soul; but that the obedience when voluntary to God the Saviour is the existence of love with the other graces of the soul at all times of such conduct. This most precious branch of salvation is always,

Internally first.

And externally afterward.

Internal practice of the divine pleasure comprehends the active and controllable powers of mind. Every emotion arising from the individual's soul each, is given to the Lord by the spirit's powers. The love of the spirit which is its most commanding power, controls the very motives so as to constitute them pure to please the Lord in all instances of disgrace, adversity or prosperity alike; the desires are also such as are within the limitations of the divine law; the resolutions are also restricted to the proper objects and conduct of the desires and motives; the thoughts are curtailed from any unholy risings of them, as soon as they appear as such, and are exercised on rightful objects; the temper is meliorated to the bounds of reason and prudence, and only is warm or severe against sin, in like manner as the teachings of the Scriptures, and the example of Christ who used Scourges, as in the Temple, alloweth (see John's gospel, ii. 15,) or as good men of old have exemplified; the will chooses and refuses as properly as the determination or any other power is. Yea, in all the commanding powers of soul there is a sweet acquiescing with the known will of the Saviour; and a delightful train of meditations to the better knowledge of his law, so as to better do it with the heart. And no sooner is love commanded into existence towards the

divine object by the divine spirit, then every active passion or power of soul is also engaged for God; in which there is no burden no load, some task, but all pleasanter than the rose of Odor. This practice was so high in the estimation of the Psalmist, and so well known to be his privilege, that it was his great ambition in his invocations to God, when he prayed, "Cleanse thou me from secret faults, Psalm 19. 12," and when he meditated in saying "Create in me a clean heart Oh God, and renew a right spirit within me! Psalm xxxiii. 10." This interior state was a Gospel command and promise in the ages of the Seers of old, for it is said, on record, "Wash you make you clean, put away the evil of your doings from before mine eyes; cease to do evil, &c. Isaiah's prophecy, i. 16." Thus the command is, and it is said in promise, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Malachi, iii. 2." The Saviour in his humiliation taught an internal change thus, as needful in all, in saying thus "We must be born again of the spirit," which means, both an experimental and practical state produced in contrariety to the depraved one and in devotion to God in the powers of soul, just as a new-born child acts and breathes as well as is different after the parturition into life external. The Apostle insisted on the complete practice of inward as well as outward good in saying "For the fruit of the spirit is in love, goodness, and righteousness, and truth, St. Paul to the Ephesians, v. 9." Again he speaketh on this point "Hebrews, xii. 14, Follow peace with all men, and holiness without which no man

shall see the Lord." These terms most clearly denote, that the practical salvation of the Gospel includes a complete dedication to God of the inward powers by the spirit given as aforesaid; so that old things as pertaining to carnal desires, motives, resolutions, thoughts, temper or will, are passed away; and all things in such actions of mind are new, as well as the relation to God of such persons, St. Paul in his second Epistle to the Corinthians v. 17.

Very sure I am that this Blessed inward experience and practice is not maintained by a title, but only by an unreserved and constant exercise of the afore-mentioned powers of soul towards God, can it be made strong in such practical grace. Yea, very sure I am that owing to latent evil which is by a connection with flesh and blood in a great measure, and owing to the depravity of our bodies since the fall of our Progenitors much contention within is requisite to surmount the tendency of such evil, especially when the attraction of visible objects or other representations to our senses and affections unite their force to tempt, by their attractions, or provocations, or terrors of threats and punishments. Assailed thus interiorly and by objects of or to our senses, a continual and mighty warfare is existent between the dregs of depravity and sanctity; God and man; the powers of the spirit divine and the infernal ones; and between the ministration of divine spirits on the soul, and those of Hell. Yea, it is a continual strife in the "Narrow way" of this righteousness to enter into life eternal by reason of such united and constant foes, see to this effect, St. Luke's Gospel xiii. 24. The very duty of watching and praying sheweth this, "Watch and pray lest ye enter into temptation, for the

Gospel, xiii. 38." In like manner, speaketh Paul in the first Epistle to Timothy, ii. 8. But, notwithstanding this contention of soul in opposition to temptations; all needful sway is granted over every latent or any other evil so as not to sin, or in other words, so as not to do those things which are known by them to be against Gods law or will. If this is not so, it shews a defect in the individuals of obedience to God or that the salvation of God is not enjoyed in other instances; for, the Apostle declareth that all who are right in that, can do all things in overcoming the evils of sin inward, as well as outward, as it is signified by his own assurance or confidence, "Philippians, iii. 13. I can do all things through Christ, which strengtheneth me." And as he says in "Romans viii. 31, what shall we then say to these things? If God be for us who can be against us?" St. John declareth that while any person is in a new-born state, there is no actual sin, "Who soeyer is born of God doth not commit sin, &c. John's first Epistle, iii. 9." Hence the bias of the soul being against known evil or temptations from any source and decided for God, the Holy spirit who produced the blessed experience of salvation, mutually acts to the victory over the sinful objects of attraction, or otherwise; and the obedient heart is happy in doing the pleasure of the Lord.

To such an extent, therefore, is the enjoyment of practical salvation in the soul that it comprehends a total freedom from crime: That is, the deliberate acts of sin are avoided so as not to do wrong against God, with knowledge of it, at the same time. If aught be wrong with such it is not knowingly, nor intentionally so, but solely through a want of more knowledge

over the unexpected force of some temptation or of the true nature of the evil. And in this case there is no condemnation with God; for, there never was sin accounted to any servant of Christ when unavoidable blindness, or in other words, ignorance existed; as is plain in the infallible words of Christ, "Jesus said unto them, if ye were blind, ye should have no sin, John's Gospel; ix. 41." Wherefore in such a want of knowledge there never was sin. Yet, I say again, that from personal offence or from deeds within that are sins; all who are in possession of the spirit of God are free; nor dare they do otherwise than give their dominating powers of soul to the tendency of the gracious spirit.

Lest any wrong understanding of this important point take place, I notice that we are not to understand, we are to have a deliverance from latent evil as it is owing to our connection with fallen body, or from the depravity of body. There is an utter difference between a lodging disposition to sin and sin itself: The disposition to sin is what would lead to it, if not checked by grace and the powers of soul; but sin is the very act of the powers with a knowledge and will relative to it, so as to be contrary to God's law or will to which the latent evil nature and temptation would lead. Sin, therefore, is the wilful knowing act contrary to the pleasure of the Lord or it is the deliberate transgression of the law, John's first Epistle, iii. 4; but temptations are certain incitements from nature itself, or from other sources, to do those acts which in kind are displeasing to deity. Sin we are free from; if in the grace or salvation as mentioned in this foregoing; but latent temptation, which we are never free from while in this life, is clear even as from the offspring of all the most

holy ; for, there never was one man but what
 had unholy children, tho' himself and wife were
 free from crime, and therefore holy ; which
 could not have been so had they been free from
 latent depravity ; because on the principle of
 cause and effect, fruit and tree, the children
 would as fruits of parents be free from such
 evil too. But not being thus free as parents,
 neither have their children been free therein ;
 but all have been " Born in sin and shapen in
 iniquity," as saith the divine words ; and all
 are and have been hitherto prone to sin as from
 birth ; and " There is none righteous no not
 one, Romans, iii. 10." From which it follows,
 that every holy man or woman of God has ever
 in this world been in possession of a thorn in the
 flesh, or in other words the latent dregs of the
 fall. Had not this been so with the pious Psal-
 mist, he would not have prayed for a clean
 heart or a right spirit ; for, then there would
 have been no need of it ! Had this not been in
 the servants of God, the Saviour would not
 have enjoined continual watching and praying !
 Had not the Holy of the christian churches in
 the Apostolic ages been so, Paul would not
 have said " Wherefore let him that thinketh he
 standeth take heed lest he fall ! " Nor would
 he lament having a thorn in the flesh. Such a
 lurking tempter has ever been in the saved of
 the Lord, who had holiness in every power of
 enjoyment and action within, and who were
 therefore sanctified to God ; that is, appointed to
 him in the willing active powers of soul ; and
 who, therefore, have been ever in calls to the dis-
 cipline against themselves ; but who as such,
 had power in the spirit of God and Christ to
 overcome such or any temptation till having
 fought the good fight of true faith, they ascend-

ed above all; left the depraved bodies for their graves, and entered into Bliss eternal.

Like them as our patterns, therefore, we notwithstanding the latent depravity, or force of temptation, (if in Christ as a branch is in the vine) are and can be free from inward crime, and active towards God, so that we may be filled with the fulness of God, (not in quantity, for, none but himself, or Father, Son and Spirit can have that,) but with his kind of tendency against sin, and to righteousness; and thus be perfect even as God is perfect, as it is commanded, see Matthew's Gospel, v. 48, or be filled with the fulness of holiness, &c. Paul to the Ephesians, iii. 19.

Thus then, salvation by Christ, is a deliverance from internal sin to holiness.

This state of grace is what some denominate christian perfection, which commences so soon as the spirit of the Lord occupies the heart, and becomes stronger and stronger, till it is as easy to conquer sinful temptations as it was to do sin and quench the strivings of the spirit with us; before this salvation in the soul. Nor is any thing less than this growth in holiness enjoined in the divine words "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection &c., Hebrews, vi. 1." St. Peter too is as pointed on this, "But grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ: To him be glory, both now and for ever Amen, Peter's second Epistle iii. 18."

Having dwelled longer than I intended when I took my pen to work on this point, and for the due representation of the following particulars, I pass on to the outward, practical part of this salvation, as it proceeds from the inward

actions of persons. This point for the sake of clearness I divide into, **First, Religious obedience.** And **Second, moral duties.**

By **Religious obedience** I mean such performances in the outward pious duties, which we as the servants of the Lord should perform, for his glory in public, and our spiritual benefit. This surely is a leading feature in the conduct of the Christian, when in the right state of soul with God, and if the tree is good the fruit will be certainly be good too: if the fountain is clean the streams of life will be so as well: or in other words, if the heart is right the life will be right; just as the means of knowledge will allow, in pious duties as well as in other instances. The flows of joy and love to the great Benefactor, for the great work done, for and in the persons, in the salvation as in the foregoing are such, that nothing is too public to make known the work of the Lord, in this instance. All the worlds, and much less the congregation of the righteous is not too spacious to extol the merciful goodness of the Lord in: the devout Psalmist has evinced this to the inhabitants of the earth; Psalm cxxxviii. And in the congregation of the Saints his delight was to praise the Lord; hence, he both has expressed it for himself, and as a duty for others, Psalm cvii. 31, 32, "Oh, that, men would praise the Lord for his goodness and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders!" On this point of the public duty of the saved; I could say much, but let this suffice, that in our religious duties, it is one great part thus to praise God, for all his wonders for us.

Practical salvation in reference to these duties includes suitable public worship: namely, Homage to God the King eternal, Psalm lxxv. 6, "Oh come let us worship and bow down; let us kneel before the Lord our Maker." As also is exemplified in the examples of the Disciples and Apostles, Acts xxi. 9, (last clause) "And we kneeled down on the shore, and prayed." Thus in the congregation of the Lord, howbeit small, the Christian extols and worships God. Nor are divine instructions in the assembly neglected, but in order only to be furnished with knowledge to understand, defend, promote, and obey divine truth to do the will of God: hence all saved of Christ heareth the teachings of the Prelates: nor will they receive but reject anything false or ill-founded; and they receive only those things which are agreeable to sound reason and the sacred words, so far as they know or are able to discriminate; for, to this purpose they are admonished to mind how they hear, St. Luke's Gospel, viii. 18, "Take heed, therefore, how ye hear, &c."

They who are the saved of God also restrain any risings of irreverence in public worship and preaching; and demean themselves with reverence before the Lord, in an house appointed for his worship, knowing that at such places he is pleased to be in the displays of his holy presence, in a particular manner. At the appointed place of Gods display of himself, Jacob exclaimed, that it was a dreadful place, Genesis, xxviii, 17. The Psalmist had the like views of the assembly of the Saints; hence he said "God is greatly to be feared in the assembly of the Saints, and to be both revered and that are about him, Psalm lxxv. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 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986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

who of course is worthy of every emotion, and deportment of reverential attitude, as well as of heart, "For where two or three are gathered together in my name, there am I in the midst of them, Matthew's Gospel xviii. 20." All that is reasonable, scriptural or within the pious duties of the children of God in Christ, is what only, they make their business to mind in this instance. They therefore, do not worship or appear in public thus, to be seen in their grandeur, nor for mere custom, nor for social company, nor for praise of men, but purely to perform the awful duty towards God, for his glory, the good of themselves hereafter and for example to others.

To these duties we find there is another branch for pious duty. This is retired devotion, or invocation. As one in any danger would be on the alert when his peril is known, and entreat for all needful defence from and deliverance out of such; so the saved in Christ in this world, ever being apprized of the formidable dangers of temptations within and from without, are at every suitable time engaged in watching for opportunity of invoking God, and cloth so.— Thus knowing that God has commanded private worship to the better maintenance of the grace already given, and for the addition of graceful strength together with knowing it to be his will, they or any of them so act: Thus the Holy of the Lord have done in the Biblical ages. The Psalmist prayed at "Evening, morning, and noon" to the Lord. Daniel made it his delight, hence he prayed three times a day, see Daniel vi. 10. The Saviour has enjoined it as a general duty, yet and a privilege too, St. Matthew's Gospel vi. 6. Nor is any place wrong for this duty, but the Courts, the Lanes, the Fields, the Shop, or any

place, at any time, the heart is engaged in to God by the spirits Ejaculations; or if convenient by being absent from all but God, it will also in such places vocally cry to its Saviour and God, standing or kneeling; thus as the Apostle saith they pray always, that is, at every time the powers so to do are disengaged, they really pour out their requests to God, Pray without ceasing, St. Pauls first Epistle to the Thesalonians, v. 17.

Domestic service of this sort, when opportunity alloweth, or when it can be done in a proper manner, is a delightful part of the duty of the saved in Christ. This they deem as proper and as useful as any other employment in the christian life. This the faithful Josuah of old Resalved upon, Josuah xxiv. 15 (latter clause), But as for me and my house, we will serve the Lord. This the Lord has enjoined upon all as a pious duty to be done, as by the prayer of the Prophet; for according to it, all are to have the dreadful fury of God on them, who neglect it, Jeremiah x. 25. Hence, at the peril and loss of the blessings of God, for a neglect of this duty, we are bound and it is our christian part, to attend to it, as well as to other duties. Not will any true follower of Christ dare to neglect this duty, but in one or another way, such will attend to it, at home. Yea, deeming it a shame to be short of the practice of the Ancients in the dispensation, which was not so luminous as the christian one, and deeming it as great a duty to exceed many of them, as the superior dispensation of christianity is, they do in this practice address the Majesty of Heaven, on them, as a family each in the merit of the Redeemer. And so shine to their families and to others.

Watchfulness is also united to these duties.

The prayers of the servants of the Lord are always connected with this. They don't with the cool indifference of an hypocritical mendicant, entreat the needful aid of God; but with every guard against those evils, deprecated are they active, and so all watching unto prayer is their conduct. Watch and pray lest ye enter into temptation; Mark's Gospel xiv. 38. Neither are such slack to deny themselves of the voluptuous pleasures of life; but from such or any unseemly excess they do abstain and so they Fast as well as pray, from those extremes the profane wallow in; and on some proper occasions they abstain from even the thing needful on other times. By this means in a great measure they suppress the libidinous propensities of body, and at the same time abide within the due use of all things, and do the will of God thereby. Such was this duty to the Disciples, who are our patterns, that they did not neglect, but performed it with prayer, for the power of miracles as well as for other purposes; Mark's Gospel ix. 29, "And he said unto them, this kind can come forth by nothing, but by prayer and fasting." Paul declareth the same self denial as in the Gospel, the Epistle to Titus, ii. 12.

The symbols of the dying love of Jesus are in no way renounced, but at certain times received in commemoration of him, by all who truly love him in the spirit given. To neglect or reject this is a sure evidence of antichristian dispositions; and that therefore such are not in Christ by his saving union, whatever they profess; for, Christ appointed it, and the christian Churches did attend to it; in the apostolic days St. Lukes Gospel xxii. 19, 20. And St. Pauls First Epistle to the Corinthians xi. 23, to 28. To this as to other

dition, the pious persons do attend, being according to the Scriptures the only rule with true Reason, of the christian life.

And, with a train of exercises in the oracles divine, takes place and is continued; and in order to do this, with right knowledge, all means of teaching by other books are sure to be employed; hence as well as by preaching, the manner how to search, and the knowledge of what is searched is acquired, provided the books to explain or teach are soundly true. Nor will such slight, reject, or neglect this mean of good any way; but as to preaching, so to reading the attention is directed, for the right knowledge of the divine truths, knowing that as one mean is appointed so is the other by the Lord. This blessed mean by books, cannot as from disposition be neglected because it is an appointment of God, as well as preaching; for, both the knowledge how, and the disposition, to form the said came from him, for our good and his glory, seeing that all good came from him the only source of such. This duty is referred to the Scriptures, was even a delightful part of the Seers or servants of God as of old; hence they read the Scriptures and searched them to and for the assemblies of Gods house, as variously recorded in the divine words. This is both commanded, or recommended by our great High priest, "Search the Scriptures; for in them ye shall ye have eternal life; and they are they which testify of me, John's Gospel, v. 39. According to this, they of Berea were ever ready and for which were highly commendable. These were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xviii. 28. The

Apostle admonished all to this, by means of books as well as by other means, in his letter to Timothy "Till I come give attendance to reading, to exhortation, to doctrine, first Epistle of Timothy iv. 13." Which saying certainly is a general order to attend to any divine reading suitable to the better knowledge of the word. Thus by every proper mean of verbal or recorded teaching the true servants of Christ in salvation devoutly searcheth the Divine Words, as well as searcheth them alone, for the will of God, and present with eternal good.

And all the foregoing exercises are always adorned with divine confidence or faith, yea patient faith, that God will do all his promised good to his children in due time, yea, that he will bless in the means. Faith was what insured the pleasure and blessing of the Lord as of old; hence all they did towards duty in their duties private or public, was done in faith, and God blessed in spirituals and temporal as he had promised; for, it is said, that they did all in faith, Hebrews xi. verse 1 to 13. Such is this action of mind in the religious exercises, that without it, it is impossible to please God, "But without faith it is impossible to please him," Hebrews xi. 6. And by some not having faith of old, they were so offensive to God, that what they heard was without his profitable blessing, see Hebrews iv. 2. Faith therefore is a leading exercise in all duties, in which the saved of God practise towards the Lord; and which is manifested by their prompt, constant and submissive obedience therein.

iii None of these foregoing duties burdensome in any instance, but truly pleasant to the pious heart at all suitable time.

Next, in addition to thus exercising in the

pious duties of the christian life, we have another prominent part of external duties, namely, the moral one. These as the external signs of being in salvation, never are concealed or absent; but as the rays of the luminous Orb of day are necessarily conspicuous in the globe, as far as it is direct before the spacious luminary, so the saved of Christ into relative and experimental grace, always as such luminaries, shine to all within their sphere of life. This is self evident, or evident from its own nature; for as a tree when in actual fruitfulness cannot but produce such fruit as its essence contains, so mankind as good trees in the vineyard of the Gospel, when in Christ as in the preceding, always produce the fruit as their state of grace is only. And as a tree beareth fruit on sundry branches equally good or equally of the kind of the tree, so the true christian beareth the sundry fruits of life, in the various branches of christian duties; and, therefore, the various fruits of morality as well as of piety such do bear. And as the tree beareth fruit of sundry sizes and to suit sundry useful purposes, so the man or woman in salvation beareth the fruits of various magnitudes of good, they being as the demands of such good, which are sometimes required to be greater or lesser suited to the trials or requisitions of life, the demands of such, in the sight of men, Angels and God. And as the fruits of a tree are useful in their respective purposes, and pleasing to the sensations of all partakers, so the good conduct of the truly pious is useful and pleasing to all, who are the partakers of such good, and to God too. By the fruits of morality I mean the duties of life, which are according to the law of duties in the Divine Words, whether of the old or new testament; or such as are within the according

public crimes; and the doing to our fellows, as the word of God enjoins upon us.

These are acts exerted on one hand in avoiding drunkenness; and on the other in maintaining sobriety; or on one hand in avoiding the profaning of the Lord's day, by worldly employments not allowed on that day, or sin; or by any irreverent wilful neglect of it, and on the other in the due regard for it in home or elsewhere, as well as in worship of God on that day, by private or domestic attention to things or duties divine; or on one hand in the avoidance of lying or wilful known untruth, and on the other in the unfeigned verity of things spoken in any way by sign, motion, or words, just as knowledge of such is; or on the one side in avoidanc of vile or any improper swearing or imprecations, and on the contrary in the modest affirmation of things only; or on one hand in avoiding the unjust possession of property; or in other words of theft, and on the other, doing only in the honest possession of every little or great earthly office, state or endowment; or on one side in the abstinence of adultery, whoredom, or fornication, or the unnatural use of body of man or woman by any means; and on the reverse in personal maintenance of every natural with lawful use of it thus, as the temples of the Holy Ghost each; yea, the acts of morality are to avoid injustice or cruelty of treatment to any man or beast, and on the reverse to treat all in justice and kindness; or on one side to avoid murder of character by backbiting or slanderous reports, & contrary to which rather to conceal a fault and vindicate on every occasion the character of all; and moral acts are, on one side to avoid murder of person by stratagem, by false witness, or by private or public intended violence in taking life away: and

contrary, to which, if possible in justice, to cast life, yea, all known evils are denounced, and every good counter to such evils, practiced by the real christians; nor will they even be severe in any way to any person, but when severity is needed to suppress sin and do good. Such a needful part in the active conduct of all in salvation, is the foregoing morality, that whatever name or office any may have had, or have, they are none of Christ's, but his real enemies while in a state different thereto: for, all such morality was the leading feature in the primitive christians in all their walks of life, they knowing, that all immorality was pernicious and fatal as deficient. To this speaketh the Saviour, see St. Mark's Gospel vii. 20 to 23. And such was the Apostles' views of the immorality of life, that none could or can be admitted into Heaven, in the guilt of such. St. Paul to the Corinthians, in his first Epistle vi. 9, 10, Know ye not, that the unrighteous shall not inherit the kingdom of God? (be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God). Therefore, contrary to which, all the true christians, while as such ever did, and such still do, because they "Do justly, love mercy and walk humbly with God" That is to say, they do what is right in all things towards others in human transactions; they love to be tender easy and gracious in all inflictions of punishment, just as far as they possibly can consistent with equity and the good of others; and they submit to all the pious and obediential demands of God, as in his words, and to walk in humble submission with him, as their Father, Master or King, as he thus requires by the message of the.

Prophecy, Micah) vi. 8; Yea, the Apostle saith, the works of the spirit of these are the spirit are in every good in opposition to any known evil of sinning, Paul to the Ephesians, v. 9 "For the fruit of the spirit is in all goodness, and righteousness, and truth." Nor will any of the thus saved of Christ use the policy of hell, which is so common in the world, namely, the art of covering one crime by another. This is what some call doing good to their fellows; hence they tell lies, or swear, or do other crimes to cloak some others of those they themselves fear. This conduct in truth is like adding burden to burden, sore to sore; for, it incurs the wrath of God more and more, by being the more contrary to his word, which teacheth, that the right way after crime, is that act, of confessing and forsaking such deeds, and of turning to God, by his way through Christ; yea, the Apostle saith, that those who do crime, as they say to do good, will have right damnation, Paul to the Romans, iii. 6, (later clause) "Let us do evil that good may come, whose damnation is just." Crime therefore, the children of God will not do, to elude any offence or for any purpose.

With all these delightful fruits of grace, in the heart, we have those of charity or charitable mercy towards the poor. As God the donor of all good has so pity to destitute mankind bestowed the good suitable to soul, so the vessels of such are like him pitiful and kind, as from the emotions of the gracious spirit in them; hence we read "Psalm xxxi. 1. Blessed is he that considereth the poor." And in Proverbs xviii. 27. He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse. The Saviour commanded the rich man to sell all and give it to the poor, St. Marks Gospel x. 21.

So to gaze on the poor, and to be as a spirit

The Apostle is as strenuous on this point. Paul's First Epistle to Timothy vi. 17, "Charge them that are rich in this world, that they be not high minded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good; that they be rich in good works, ready to distribute willing to communicate." Upon this principle of charity, if the pious in Christ have debtors who cannot pay, they forgive all, provided such insolvency is since the forming the debts and unavoidable. Nay, the truly good persons cannot think for a moment of oppressing the poor in this case more than in any other, but frankly forgive all, and so giveth to the poor the amount of debt each. Our Lord commendeth this and condemneth any thing reverse to it, and declareth that God will not forgive, but that he will punish those who do not forgive them that cannot pay; this is fully stated in St. Matthews Gospel xvin. 23 to 35. According to the divine truth, all in the Lord as his children, thus act, as well as in the other instances to glorify God, do good and maintain their state of grace.

Having as in the foregoing shewed the various chief branches of the christian salvation, as relative so as to be saved from guilt and being an alien to God, into his pardon, peace and adoption; and having shewed it, as experimental, so as to be saved from the prevailing depression and dispositions to sin, into the enjoyment and powers of the spirit divine: and having showed practical salvation, so as to be saved from the various acts of sin inward and outward, into the sundry branches of holiness, piety and christian morality, as enjoyed by all the truly saved of Christ, I now briefly point out the conduct of all the true Ministers of Christ in this

salvation, to shew their state distinct and different from those who are usurpers only, in that high office.

It is undeniable, that all who teach others the way of life properly, have the foregoing salvation, otherwise they cannot be the appointed servants of God therein : For it is a self-evident truth, that none can teach that in a proper way, which they do not enjoy themselves. The salvation of Christ is first enjoyed, by the Spirit, then practiced in life. How therefore, can any properly represent such by merely hearing of it, or reading of it? They can only say what they have been taught, and not what they know, in like manner as they can only say, they have heard of certain food, when they have not tasted. To preach what they should, they therefore, must enjoy for themselves, and so taste the spiritual and active sweetness of salvation ; and so be able too, to teach not only what they have been taught but what they know also. This is, in its own nature what all proper Prelates have as a proper qualification, for teaching the way of Gospel salvation. This is exemplified also as in the examples of the primitive Preachers of righteousness, as is clear in all their representations on the subject, as well as from those passages I refer to, as in the foregoing on this point ; yea, they all knew, that they were " Passed from death unto life, in Christ, as saith St. John, in the first Epistle, iii. 14. All true Ministers of Christ then, in following their patterns, do know this salvation as an indispensable qualification to teach others ; nor are any, but such of Christ.

These persons have an high office. This is the awfully important office of the Public Ministry, not only of private ; an office too sacred

to be put on a level with the highest stately office of any nation, in political or pecuniary sorts, however important. It is the office of the King of Kings on topics of eternal moment; wherefore as eternity bears no possible contraction to time, so neither can the importance of that office be limited to any thing of earthly sorts; but as the King eternal is above any earthly Potentate, so is that office above any other, in moment to mankind. Under this feeling the true servant and Minister of Christ discharges his office; and for this very reason such are always faithful. Wherefore, they in season and out of season, at the risk of applause, property, esteem or life declare the "Whole counsel of God" with many calls, warnings, admonitions, promises and threats: nor dare they do otherwise. To this end is the message of the Lord to all such as of old, Isaiah's Prophecy lviii. 1, Cry aloud spare not; lift up thy voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." As by the Prophet Ezekiel too, this appears; for, all who do not do so, shall have the blood of the people on them, and also suffer them to be lost, see Ezekiel's Prophecy iii. 17, 18. Thus did John the Baptist who, therefore, is exemplary in this instance, St. Luke's Gospel, iii. 7, 8. The Saviour with tears was thus faithful, St. Matthew's Gospel xxiii. 1 to the end: his weeping is signified in St. Luke's Gospel xiv. 41. The Apostles amid every danger, and to the great men too, were undaunted in this duty, and obeyed God rather than men, Acts v. 29.—Paul as well as the other Apostles did so to every man, and therefore to no person did he make distinctions of easy words, see his Epistle to the Colossians, i. 27, 28. He also made it a particular direction to Timothy, to shun no

truth for any man, but, to Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, Pauls second Epistle to Timothy, iv. 2.

They, therefore, who are the ambassadors of God, do discharge their official duties without sparing any, and in due modest pertinence to all.

Neither do the preachers of righteousness look into the work thus, before they are sent of God, nor morsel, nor multiplicity of bread do they do it for; but from pure calls of God by his spirit to the work, who when he calleth to any rank of such office always maketh their successfulness therein, in his providential workings. They thus called have such convictions of it being their duty so to act, as their talents are, that nothing is sufficient to suppress the emotion, tho' many things damp the mind.

Hence they act thus, not by mere scholastic or learned instructions, but by being moved by the good spirit of God, they embark into the work, and so do their duty. None was at any time the true Ministers of the Lamb, but such as answered in this instance; for many are the divine assurances herein, "That the Lord called Samuel, and he answered here am I, first book of Samuel iii. 4." And as in this, so in the connected verses we see, that God called him to be his active servant. Isaiah speaketh of God sending, not man, Isaiah's Prophecy, xxxviii. 16, (in the latter clause of it.) The Saviour chose his officers before they acted, "John's Gospel xv. 16, ye have not chosen me, but I have chosen you, &c." Paul and all the officers of Christ were chosen to the work, Galatians i. 15, 16, But when it pleased God, who separated me from my Mothers womb, and

in the loss of the other good, which was spiritual and eternal, and therefore the greatest. In Christ, then this species of good, as well as the other kind, certainly comes to all mankind; but it comes to his children particularly by himself, as to be true blessings; yea, they in Christ are in a great measure the persons through whom he giveth life and blessings to the ungodly. All is of God, it being him that crowneth the earth with fruitfulness, and that storeth it with sound usefulness in its fruit, and in the irrational creatures of our use. The Psalmist to this purpose speaketh on sundry occasions, as well as the other sacred writers, when we see that he declar-eth all the earth with its fulness is the Lord's Psalm xxiv. 1. And consequently the cattle upon a thousand hills are his. And in Psalm civ. 13, 15, he so speaketh. The Apostle is very clear on this, Acts xvii. 25, (latter clause) seeing he giveth to all life and breath and all things." And as he saith in vii 28 of the same chapter "In him we live and move and have our being."—But as I have intimated the righteous have his particular blessing in instances in which the wicked are forlorn by reason of sin. And they have his continual salvation in instances of temporal slanders, reproaches, losses and perils with personal infirmities, Psalm xxxiv. 17, 18, 19. When the servants of Christ pass through the water or fire of affliction, one shall not overflow, nor shall the other burn, Isaiahs prophecy, xxxiii. 2. Though in the world they have many tribulations, yet in the ever blessed Saviour there is peace "These things have I spoken unto you, that in me ye might have peace: In the world ye shall have tribulation; but be of good cheer. I have overcome the world, John's Gospel, xvi. 33." Much could be said on this

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useful part of divine good, as it regards his servants; but it shall suffice me to say, that, he addeth to them in salvation his blessings so as to deliver them in numberless unforeseen instances from the spleen of their enemies, and so as to support them in their christian troubles in life, in a manner as to have peace in him of mind, of heart and of conscience. They therefore are happy amid all.

But there is another scene in which his saved ones are supported; that is, the close of the scene of troubles. As the angel of the Lord "encampeth round about" them that are his at all times of need, so he is with them at that awful crisis in a remarkable manner, see Psalm xxxvii. 7. As the Lord is a help in every need to them in Christ, so he is in that decay of bodily life, just as the event requires him to be, Psalm xxxvi. 1. When heart and flesh doth fail, yet his omnipotent support and gracious consolations, are active in their behalf, so that they fear no evil, Psalm xxiii. 4, God being the strength of their heart and portion for ever, and the Saviour being with them to the end, as he saith. "And loe I am with you always, even unto the end of the world, Amen, St. Matthew's Gospel, chap. xxviii, 20." Hence, they have no clamor of conscience, no terrifying reflection, no dismal apprehension in their decease; but all guilt having been cancelled in the gracious act of pardon, adoption, &c. by the blood of the everlasting covenant; and the peaceful assurance of this state being maintained by the spiritual presence of the Angel and Saviour, they desire to depart in peace, for their end is peace, Psalm xxxvii, 37. Thus also, they are the peculiar objects of the Father's esteem at that last point, not being the unpardoned objects of his wrath,

ble property too, in eternity : to this point he signifieth in John's Gospel, xvii. 22 to 24. The Saviour in his representation of the Heavenly life, as appointed for all at the judgment who will be his, saith it will be eternal, Matthew's Gospel, xxv. 46. Paul saith that God's gift to them, is eternal life, Romans vi. 23. St. Peter saith that the reserved inheritance of the Saints is, "An inheritance incorruptible, and undefiled, and that fadeth not away, Peter's first Epistle i. 4." My text saith too, that the salvation is eternal which Jesus is the author of, see it on page 270 of this treatise. The freedom from every evil for an enjoyment, and practice of every good and glorious gift as in Heaven, therefore, is eternal. Nor can any fall from it seeing it is eternal, which means no possible end of duration. Therefore, tho' Angels who became devils fell from Heaven, before the exalted Saviour in his human form was there, yet by reason of them who are saved in him being with him so as he is with the father in eternity, they also must be in eternal exaltation there. Wherefore, tho' some have doubted the eternal duration of their state in Heaven, yet it is thus plain, that they also, with him must be there through eternal duration, which is plainly signified in the passages of Holy Writ, I herein last refer to.

Now, surely I may conclude on this salvation as in time and in eternity, that the riches of divine goodness, and wisdom, yea and of his other attributes, are deep beyond either human or angelic penetration, and we may well exclaim "O, the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments and his ways past finding out, Romans. xi. 33.

And now my reader allow me to ask you, are you of those who by reason of enjoying, and practicing according to the salvation of the Gospel, have a title to the inheritance above? If you are, happy are you. If you are not, and remain so, it would have been better had you, never been born; because you as all mankind are surely brought into being for an eternal state: this is clear in the very nature of the soul and in the gifts and conduct of God towards all, who because he is infinite in wisdom would not, could not so act towards us, for less, than eternity. Let us not give sleep to our eyes, nor stumble to our eye lids till we seek our present salvation, as attainable in this life. Nothing of food, nor garb, nor attainment, nor riches, nor honor can be in anywise comparable with a meekness for eternity. Oh eternity, eternity! either with or without Christ we must ever be in. The words of my Lord sheweth that, nothing can avail if we gain a world and lose our souls, "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Mark's Gospel viii, 36, 37."

Now lest you or any miss the way, or think you are excluded the way to obtain this inestimable salvation in time and in eternity, and that you may be sure you are in the right way of obtaining it, if of those who are seeking it, or that you may know you came in God's way to it; and that you may be able to show the way to others, I proceed to point out the way of attaining this salvation of Christ, in showing who are the subjects of it here and hereafter. Therefore, as I have proposed, in the next, or

Third general division, I point out the adult objects of Gospel salvation.

My text saith, that all of such, are they who obey Christ. But on this, some say, as they have said, that none but a certain distinguished body of mankind are able to obey. so as to be saved; hence the way of salvation is contracted, in their views of it, as to its number of persons.

My text doth not say anything of number or persons merely as such, but speaks only of characters, namely, obedient persons. And this obedient conduct therefore is the condition or term of salvation to any one whose object it is. Nor can any obtain it without such obedience, seeing it is on such condition, that it is promised. I do not mean to say, that the Saviours satisfaction to Divine Holiness, Justice and Truth was suspended in its effects to mankind on the condition thus mentioned, which some call conditional atonement or redemption. God always has acted in perfection, and therefore not in part at any time; that is, he never partly did his work and partly left it undone, as is clear in all his words, as well as from Reason; but whatever he pretended to do, he has done competently. Wherefore his laying on Christ the iniquity of us all, was a full or complete doing thereof, so as to lay all sin on him; for, it was the iniquity of us all, all iniquity therefore by fallen mankind was on him, see Isaiah liii. 6. Christ therefore bore all the strokes of divine wrath at sin, by which it was not a conditional or suspended atonement, by being effectual on Gospel conditions only; but it was perfect payment to the claims of God. And it is therefore, become not the conditional privilege of Christ to save, but his absolute prerogative to dispense this blessing to such, as his righteous mind thinks

proper so to do, and with the will of God ; for, in this very meritorious sense, he saith, that all things are given to him, "Lukes Gospel x. 22, All things are delivered to me of my father, &c. John saith the same, John's Gospel xiii. 3. And he having paid the full due to justice and the other attributes of deity, and it therefore being his right to save actually, those who are in possession of rational powers, as well as others, he is pleased to do it, only on the exercise of those powers. Wherefore, he is an unconditional absolute source of salvation in himself ; but he only giveth salvation to any, on the terms he has named.

While some represent that Christ could not die in vain, they make it, appear, that he died only for a certain number of mankind from the rest, and that he therefore only saveth such a select part of the human race ; and that he doing so obtains all he died for and all that was given him as a prerogative herein; and so did not die in vain in one iota. This mode of reasoning is very universal with our Calvinistic professors of christianity.

To this, I must for truths sake reply, and in so doing say, that the representing Christ's atonement as effectual for some only, is a real contraction of his efficacy, and that it is really making it to appear, that his death was quite useless and therefore vain, for all who were not of the number (as they say) of those he died for. And thus, while they pretend that he could not die in vain, because he did so, for all he would or will save ; yet by leaving out of Christ's death a vast number of persons they undeniably make vain his virtue towards them, and so the Lamb of God is of no avail to all such. And thus, they really make a jargon of the atonement in

the understandings of the wise.

I as a stickler for free grace, in my belief of the fundamental doctrines of the Bible, do take to myself the boldness to announce, that Christ could not, did not die in vain in one point; but, that he not only thereby had given to him, power to save a certain number of adults, but that he was invested with all power; and so he had no contraction of efficacy by being to a part of our species, but had and has saving power towards all. This is plain in the Scriptures I herein last refer to. Yea, upon this principle, if he never actually saved one, yet his death would be the same to him, because he has ever had the same power to save, by reason of his sufferings unto death; and which was the grand object of his death, and it therefore would not be by the want of efficacy so to save, when he has not done so, but by his own pleasure. So then, whether he save, or save not, still his power is the same as it ever has been, by reason of his sufferings unto death, he having obtained thereby all power to do as he pleaseth.

And Christ, thus being in possession of all sway in his saving empire, he has been pleased to place his gift of salvation in all points, upon certain terms to be done, not as merits in one point, but entirely as means or conditional terms of receiving the salvation by him.

And whatever has been or can be said of the knowledge of God, which (speaking as men) enabled him to know from eternity, all who have been or can be saved; and which therefore has been considered a reason, for him only offering salvation to call such to its enjoyment, seeing that his wisdom would prevent him offering it in vain, by doing so to such as were not of the number to be saved; yet I

am certain, that there is not one passage in the Bible, that signifies God only offers salvation to a part of his creatures. Many sayings we have to denote that deity offereth the salvation of the Gospel to all the sons and daughters of Adam the first, who are within the sound of the Gospel or in a Gospel land. Yea, God the Saviour has proclaimed to call the extremities of the earth the freeness of salvation, see Isaiahs Prophecy xxxv, 22. He has promised it accordingly to every person without distinction when his terms are obeyed, see for my proof, the Prophecy of Isaiahs xxxix. 6, the Gospel by St. Luke ii. 32, and Acts of Apostles xiii. 47, and Romans x. 12, 13. He has assured his equal love to all his intelligent creatures to whom is this offer, Psalm cxxxv. 9. God has confirmed his pleasure to save all, as well as thus to offer life or salvation, by placing his displeasure at the perishing of the wicked, on nothing less than equality with his own existence; for, he saith, that as certain as he liveth he has no pleasure in the death of such, see Ezekiel xxxiii, 11. Agreeable to this he has announced his none respect of persons, see for this the Second Book of Chronicles xix. 7, and Acts of Apostles x. 34, and Romans ii. 11. And agreeable to this disposition and conduct of God, towards his creatures of obediential powers, we find, that all have the same grace in Christ to be saved from the entailment of guilt by Adams fall; and to be saved into as much grace as the guilt, by the fall, see Romans v. 15 to 19. From such and many more Scripture sayings we find that God our Saviour has no exception of any person in the offer, and promise of salvation; nor in his pleasure or love of saving; but as vast as his creation is, so he has provided sal-


vation in Christ, which is thus is love, pleasure, promise and offer as in the Bible. Nor can any person prove partial salvation as to its offer or promise to mankind, without repelling the force of Divine truth as in these passages referred to, and attempting to make God a liar; or without making void his right of judging and punishing (for why him judge and punish for what could not be avoided) which none can do, since he is eternal truth &c. in himself and words.

But, seeing the foregoing terms denote free grace, some may enquire, How is it, that we are to understand God meaneth, when he signifies, that he ordained some only to believe, that he chose some only before all worlds, that he saveth whom he will and hardeneth whom he will; and that the Gospel is the savour of death unto death as well as of life unto life? Allow me just to signify, that these terms in a great measure belong to those who were appointed in the order of God to be officers for Christ; and in some instances they are conditional as they relate to private persons; but they have not one meaning as it regards the offer or promise of salvation to mankind. But, my explaining such passages as signify these last mentioned things, is not needed in this place, I therefore refer you to the Miscellaneous remarks, in which I explain them, and which are pointed out in the Index. And I say again, that as Christ has obtained all power to do as he pleaseth in the work of saving, so according to Gods will as mentioned in the passages I herein last refer to, he offereth, he promiseth to all the descendants of Adam, who use their obediential powers, the full salvation of the Gospel. All then, are the

objects of salvation, as to the offer and assuring promise of it.

But none are the real objects of the gift of salvation or in other words the subjects of pardon, peace, adoption, the Holy spirit with its effects on the heart and in life, but those who obey him that is the author of it; nor are any but such the eternal subjects of it, because Christ the author of it is pleased to require obedience according to his Gospel. Wherefore I now, as I have proposed, as briefly as possible point you out, these conditional duties, requisite to our reception of the salvation of Christ.

On which, I first notice, that Gospel penitence, or in other terms, repentance is one duty the eternal God the Saviour requireth. This is a duty much mentioned by all divines, but few understand its nature. Sorrow in general is what is understood of repentance, when such is for any thing misdome. But sorrow is not enough to constitute Gospel repentance: any thinking it is enough, have been so far in an error. There is some sort of sorrow that is so far from true repentance to salvation, that it is the very introducer of death, the opposite to salvation. This is signified by the Apostle, Paul's Second Epistle to the Corinthians vii. 10, (latter clause.) "But the sorrow of the world worketh death." True Gospel repentance is such a sorrow as arises, not from any worldly causes, such as personal sufferings, or losses in the affairs of life by sin, or disgrace, or danger, thereby, for this is still only worldly which bringeth death more and more, but it is such a sorrow as is for offending the Lord, who should have been loved and obeyed; it is such a sorrow as arises from a true hatred



to sin, and from a conviction of its odiousness, to God and injury to his Glory in the World; it is a sorrow, that shows its genuine kind by a sincere renunciation of those evils or sins, the offences to God, Proverbs xxviii. 13. latter clause; and thus it is showed by works meet or suitable for true repentance of crime, as the Baptist John demanded of the Jews, see St. Matthew's Gospel iii. 8. In St. Luke's Gospel xiii. 8, it is said, that such works are worthy of repentance. Such is the very nature of repentance; who can be said to repent of any thing, if they love it, or without they hate it? Who can be said to repent of any thing if they willingly practice it? Common sense authorizes me to say in answer, none! From the nature of repentance then, all who have it do hate, do renounce sin, with compunction for it, as against the God and Saviour of love; and so it is with all who do repent, as signified in the Divine Words, as well as from its own signified nature. This sort of repentance having God's will and pleasure for its object, is denominated godly sorrow (not worldly sorrow) which constitutes or worketh repentance to salvation; that is, it is such as the Saviour is pleased to notice, as the condition he requireth of his gift of salvation, see Second of Corinthians vii. 9, 10. Such repentance is such a duty needful to be done by all, that there never was one promise of any even temporal salvation to the wicked, nor of salvation to the soul without it being done; for, the whole tenour of the Scriptures are on this, as in the First Book of Kings viii. 47 to 49: St. Mark's Gospel i. 15. Yea, to all it is said as it was to the Galileans, that "Except ye repent, ye shall all likewise perish, St. Luke's Gospel xiii. 3." Repentance of a

Gospel sort as thus in the foregoing, is an indispensable duty, so that none can be saved without it, it being required by the Saviour, before he will give either present or future salvation, as after the enlightening visitations of his spirit.

Next, with this, Christ requireth personal humiliation. Having nothing but sin, misery and self ruin to present to the Lord ; and having no way but through him to escape and be saved, surely it is right, that we render him this submission. Yea, he will despise all our pretended repentance if short of this, seeing it is a sure exercise when proper repentance is in exercise. But on true humiliation with penitence he has signified his disposition to forgive, accept, &c. "Second Book of Chronicles vii. 14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and will heal their land." The Saviour saith that "He that humbleth himself shall be exalted, Luke's Gospel xiv. 11." Peter enjoins it on all, see Peter's First Epistle v. 5, 6. Under this sensation the heart is convinced, that all pretended good or righteousness, is only as filthy rags, Isaiah's Prophecy lxiv. 6. Verily all thus brought to repentance have those feelings only in it, which the publican had, and in reality have no other plea each than "God be merciful to me a sinner, St. Luke's Gospel xviii. 13."

And, as humiliation is with true sorrowful repentance, so is unfeigned confession, as another demand of the Saviour. This is a true coronation of the sincerity of the repentance in which is a conviction for sin ; it is the acknowledgment of our desert of the equitable judg-

ments of God for sin ; it is a profession of his rightful claim of our services, of our all, it is the real act of placing ourselves on the mercy of God as in sack-cloth and ashes ; because, he that confesseth to God, his crimes, then truly declareth his desert of judgment to his punishments for such sin, one being connected with the other in the very nature of the case ; and, this being right for not serving him, then we acknowledge too, that we should serve him ; and so acknowledging our sins to him we then place ourselves, not on any right we have to goodness, being the guilty, but on his free mercy in Christ only. Penitential confession then as from its own nature, is such as to acknowledge our utter desert of punishment ; is so as to profess his right of our services, which we confess we have not rendered him ; and it is the placing ourselves on the compassion of deity for his pardon &c. through the Saviour. This duty was ever commanded to be done by all delinquents ; for, they of old were to come before the Lord in such exercise of soul, Leviticus v. 5. The wise man speaks of it as quite needful for mercy, " Proverbs xxviii, 13, (latter clause) But who so confesseth and forsaketh them shall have mercy." The examples of all in the Apostolic days show this, as a needful performance ; and the Apostle John is express upon it in saying " If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, John's First Epistle i. 9." Thus teacheth the Divine Words, that confession, humble confession to God, of our sins, is indispensably needful to the realization of Gospel salvation.

Next, with these exercises of mind we are

to renounce all confidence on ourselves, disclaiming all or any right of Salvation by ourselves; indeed we are to renounce any claim of it, on the mere mercy of God, because his justice, holiness and truth to his law have ever prevented him dispensing with the rightful punishments; and, on the contrary we are to have faith in a crucified Saviour. We must "Believe the Gospel" as it reveals to us a Saviour, who can save, as well as repent, according to the foregoing. This is a leading duty of a penitent, to be done with the preceding exercises. A duty the Saviour has so much enjoined upon all such, that without it (tho' he has procured our ransom) we are not assured of salvation subsequent to his enlightening visitations by his sundry means. Nay, it said that "He that believeth not shall be damned." Wherefore it is peremptory, that we must have faith according to the Gospel, in order to be saved; as in the foregoing representations on salvation. To this point the Saviour is very decisive in the tenour of his word, when speaking on Gospel duties, "St. Mark's Gospel i. 15, (latter clause) 'Repent ye, and believe the Gospel.'" See also the xvi. of the same Gospel and verse 15, 16. The Apostle Paul expressly signifies that both, justification and its connected graces are by faith received and maintained, see Romans v. 1, 2. Many quotations and references we can advance to the same purpose, but these are sufficient to assure us, faith is as much, at least, a duty to be done as repentance with its concomitants, for the Gospel salvation.

Not as on this duty our possession of salvation depends as a condition, it is of eternal importance to be right in faith, by who have superficial notions of this

tenue, &c. and faith of the individuals; because, it sheweth, that the Saviour God, is depended on, and that sin is renounced in repentance, in such a manner as to make him the object of ardent, of the only plea as Saviour, "And I say unto you, ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you, St Luke's Gospel xl. 9." But this prayer must be as the importance of the case is, which being of the highest moment, certainly demands the most violent resolutions to have the salvation of God in Christ; and by such violence or force of prayer, the Kingdom of Heaven which is righteousness, peace, and joy in the Holy Ghost is obtained, see St. Matthew's Gospel xi. 12. Pray then, as Peter did when on the water see St. Matthew's Gospel xiv. 30. Pray as the Publican did, St. Luke's Gospel, xviii. 13. Thus, I again say, call upon God (any where, either mentally or vocally) with violent resolution, and Christ the Saviour and God will hear; for, he has said he will.

Now, my reader or readers, I sum up all on the duties to be done for salvation as in this foregoing, and say, only repent, or only yield to the convictions of God's spirit to your hearts, which is given to you as to others, it will lead you to true penitence; then give vent to your penitential feelings towards God for sin; humble yourselves as in dust and ashes; confess your crimes to God, and declare his right to your lives; believe as in the Gospel; let God not alone, but pray incessantly, importunately, and yours is sure salvation. Or, in other words, if you obey in these duties in union one with the other, as conditions only, you shall have a deliverance from the sins you repent of, by pardon, peace with God, adoption

unto his family of saved children and the gift of the Divine Holy Spirit; you shall have exaltation for penitential humiliation, into God's salvation thus; you shall have the mercy promised on confession; you shall have the substance hoped for, in penitence, the evidence of things not seen (that is not understood while in sin) for faith, which things or substance of things are this pardon, peace, adoption, and indwelling spirit; for, this Gospel Faith is thus the "substance of things hoped for, the evidence of things not seen." Hebrews, xi 1. Right faith brings these Gospel blessings of salvation, not seen and only hoped for before this faith with the other exercises of soul for salvation; and for prayer you shall have the possession of your ardent requests, in God's salvation. Thus, all adults, who obey Christ as in his words, which I in the foregoing state, are the objects or subjects of salvation, as it relates to them; as it is experienced by the indwelling spirit; and as it is practised in life. And, by the pious and moral performances with inward obedience, according to his word, as in the foregoing, being continued, final or eternal salvation is sure to such.

I having in this preceding treatise on salvation by Christ endeavoured to shew, that Christ is our only author of salvation; what the salvation is; and lastly who are the objects of its offer, and enjoyment in time and in eternity, it may not be amiss to make a few remarks on the whole.

I, therefore, direct your attention to the endless obligation you are under to answer the proper end of your creation towards God; by reason of his spontaneous, unmerited love towards all in devising so harmonious, so equitable, and mer-

would have contradicted himself and father, by making useless those powers of reason, choice, or judgment. You can therefore choose or refuse as from the very nature of the said faculties, in divine things. If you choose death, the fault is your's. If you choose Gospel life or salvation, you shall be saved in and for Christ. Choose life, divine life, so as to obey the terms of it, that you may live. Remember you cannot be saved without this, it being what Christ requireth.

Ever bear in mind also, that your life is only as a vapour or shadow ; and that your eternal state will be according to it. Remember, too, that the many calls of God in various ways will soon be over ; his spirit will not always strive with any. Genesis vi. 3. If you say, that the scriptures teach there is forgiveness in the eleventh hour ; that they who are brought into the vineyard at the last hour, have a penny per day, as well as as those who bear the burden and heat of the day. My fellow sinner, allow me to say, that you wrong understand such scriptures. They have no such a meaning in a general way. The meaning stands thus, namely, they who never were called before the last hour of the day of life, and who obeyed when they were called, were treated with the same as those who obeyed an earlier call, and bore therefore the heat of the day, because it appears that one rendered as much obedience as the other, it being the case, that the obedience took place when the call was, in one as well as the other. This therefore may be applied to the uncalled Gentiles, but not to the called ones in the Gospel land. We have all had line upon line, call after call, which we have not obeyed ; we, therefore, cannot claim the

same treatment of Christ, in the last of our life as them who were never called by the Gospel sound before. This does not apply to you or me in this land of Gospel light and calls. Defer not, therefore; for, be mindful: "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. Remember, he may "swear in his wrath that you shall never enter into his rest." Hebrews, iii, 11. And any day may be your last of life, "Therefore, be ye also ready; for in such an hour as you think not, the Son of Man cometh." St. Matthew's Gospel, xxiv. 44.

Let no connexion of life deter you in your salvation. None can give it you. Let not a wicked husband, if a wife; nor an unrighteous wife, if a husband; nor a wicked child, if parents; nor wicked parents, if children; nor ungodly masters, if servants, prevent your soul's salvation; for they can never give it you, if it be lost. For the sake of being in Christ be divided in heart and conduct against all who hinder your eternal safety. See on this point St. Luke's Gospel, xii. 51, 52, 53. Let no insinuation prevent this work individually, but use the grace given to aid your exertions; for, although without the spirit of Christ we can do nothing, being void of power ourselves, yet he has given, he doth give to all his aid. See first of Corinthians, xii. 7. And if you can do no more, you can in that aid pray to God to lead you to true repentance, humiliation, confession, faith, and power the more to pray; and God will help, he will give such power to salvation.

Now, my reader or readers, I hope you do not think, that I have wrote thus as in the foregoing to please your fancy, for it is not

my design. I have written to affect your heart; for your eternal salvation. Read it over and over, till fully enjoyed and obeyed in doctrine and conduct, to your eternal glory; finally, reminding you, that unless we are saved in the manner stated, on the conditions stated in this treatise, he who yet to us is the Lamb of God, to take our sins away, will be to us all, the condemning judge; who will doom to misery inexpressible; so that, in Apostolic words, we may enquire: "How shall we escape, if we neglect so great salvation?" Hebrews, ii. 3. May this salvation be our song; yea our eternal theme, through our Saviour Jesus Christ.

**THOUGHTS on the Divine Moral Law,
or Commandments of God, as given to
Moses, or as variously in the Holy Scrip-
tures.**

A law given at any time by wise legislators denotes that the persons, to whom it is given, are of the obediential powers; for, otherwise a law would be nonsense being of no use; and none therefore of such would give a law without such powers. And such law denotes in its very institution, that we should obey it by the powers so to do. And that law given denotes, that it is a needful part of our lives, that we do so obey; for none would give that, impracticable in life, being unneedful or useless.

There are two dispensations of the law which are of a Divine nature: one is the inward law; the other is the outward one; the law therefore is of internal and external dispensation among mankind. The inward law is said by Saint Paul to be written on the heart or a law unto themselves. Paul to the Romans, ii. 14, 15. The outward law we find is of vocal and written institution: vocal to Adam and wife as in the book of Genesis ii, and as variously recorded of the voice of God by angels and prophets, the Saviour and apostles, all which have become recorded as from their voice. Written as in the book of Exodus, and in other parts of the scriptures.

But, as the written law of God includes his will to mankind, in every sense agreeable with what he has said by voice, I, in the following attend to it, as written by Moses, as from the finger of God, which will include all said by vocal administration.

I need not occupy much time in shewing what is the constituents of law, because it is well known that a law is a body of rules of avoiding evil on one hand; and on the other of doing good; or it is the leaving undone what should not be done, and the doing what should be done; the breach of which is punishment to the guilty, but the obedience of which is reward.

Neither do I need to say any thing on the ceremonious or religious law as given by Moses, that, being subsided with God by the Gospel dispensation being the only one established by him, when Christ came, Hebrews x. 8, 9.

But some may be ready to say, as others have said, that we in the Gospel dispensation, have not to attend to the law of Moses as moral, in any way more, than to the ceremonial one, and that from this consideration, namely, we are not under the law but under grace, as saith St. Paul. From this idea of many, it may be well before I make the remarks on the law, to shew that it is an undeniable fact, that unless we attend to the moral law, we cannot remain under grace. The ceremonial one I grant, as proved from the foregoing reference of St. Paul's writings to the Hebrews is null; but the moral one is as binding upon all as it was in the Mosaic economy, notwithstanding the idea, that we are under grace. Let it be understood that the being not under the law but under grace, as stated in Romans, vi. 14. is this,

namely, those under the Gospel influence, are not exclusively under the law; but they are under the grace of the Gospel as well as under the command of the law, by which grace power is given to obey the law; and not that we are to neglect the law, but rather to obey by the graceful power in all points, as is further plain in the two following verses to that I herein last mention.

I in proof of which notice, first, the unalterable pleasure of God at the law as the proper rule of life. Thus, namely, the God of Heaven having continually a pleasure in the doing what is right at all times, then that law by which the right state and conduct of life is taught is his will or pleasure too, being in its nature the same as that state and conduct he delights in. And thus, being his will, it is therefore our duty to do it as his law.

Secondly.—The certainty of losing the influence of the spirit of active grace by sin, the violation of the law, is a sure evidence, that unless the law is obeyed, there will soon be a loss of the grace of God in all points; for it is the very way of quenching the said spirit, inasmuch as it is doing the contrary to the law, the will of God, the spirit of that grace.

Next, the very nature of the Gospel law of liberty from curses, is inseparably connected with the moral law; yea, it contains its essence as precepts divine, which therefore must be done, in order to be in Christ, as the Gospel teaches. See St. Mark's Gospel, xii. 30, 31. Indeed the tenour of the Gospel is, as it relates to its active duties, just as the law teaches, namely, by the influence of Christ's spirit to cease from evil and do good, to hate the un-

fruitful works of darkness, and will save the children of light in Jerusalem. . . .
 Fourthly. The Saviours, the Apostles, and the testimonies, relative to the said law, shew it is binding on all for attendance. The Messiah to this point speaketh in St. Matthew's gospel, v. 17 to 20. Yes, he here saith, that unless we exceed the Scribes and Pharisees, who were strict in the law, we cannot enter heaven. The Apostle avers in the highest terms of the law as containing that which only can make us fit for heaven, namely, holiness, goodness; see his Epistle to the Romans, vii. 12. Then when it is decisive, that there is no performance of gospel duties without the law, that there is no true christian without morality according to law. But, some are also forward to say, that notwithstanding the foregoing, or any, is it denoted of it being a duty to attend to the moral law, as well as to the gospel doctrine; yet it appears, that the part of that law is to be selected, as is taught by the Saviour himself in his sermon on the mount; St. Matthew's gospel, v. 38 to 48. Whatever any may have said on this wise, yet to make it appear, that the duties commanded by the Lord for obedience in the transactions of life towards mankind, are different to what they were, is really making it to appear, that God contradicts his conduct or himself, by reason of there not being any change of circumstances to cause him so to act; but as much need as ever was, to be the same for mankind, in the affairs of life. But, though this is the case in the ideas of some, relative to the command as referred to; yet I say that God could not contradict himself in any instance of his commanding. Therefore, he has not

deducted the moral law, given by himself in various ways: and although it appears to some that God the Saviour does oppose some of it in his sermon, yet there is no such a meaning in that passage. Then, you my reader, are ready to say, what does it mean? In answer, I say, it has a reference to the national, or personal law, and not to the moral law. There were three outward laws among the Jews, was the general law, or religious law, another the moral law, for obedience towards God and men, and the other the civil, or national law, which enjoined punishment in all points equal to the crimes of men against his fellows, such as an eye for an eye, a tooth for a tooth, which our Lord mentions in the passage in St. Matthew's gospel: and, in no case does that teaching interfere with the moral precepts for good conduct towards God and man, it being concerning personal injuries, punishable by their national law. This then, at once, is sufficient to remove the objection to the attendance of mankind to God's moral law, which for the four reasons mentioned in the preceding, I say again, must be obeyed to be true Christians, in its meanings, as follows, and while we heed it, let it be a school-master to bring you to Christ if you have not come to him; for, if properly read, it will shew you what you should be, what you must be, or lose your souls; and that without Christ you cannot be, as it demands, owing to guilt and personal depravity; and it also teaches the need of coming to him, Galatians iii. 24. to which, as we have

Then, by the spirit of Christ, it will be easy to do every possible good or righteousness, against which the law has no condemnation, Galatians ii. 22, 23, and Ephesians ii. 10, and

Commandment First.—Exodus xx. 3. "Thou

shalt have none other Gods before me." This plainly is a prohibition of respect for or homage to any other being, but to the one eternal Jehovah, whom the Israelites had been instructed towards in various ways, as By Patriarchs and Moses: This command has particular respect to the odious conduct of the surrounding nations who descended from Ham and Shem and the younger sons of Noah: a people that had degenerated from the piety of their predecessor Noah, into gross idolatry, so that nothing was too vile to worship, when their blind souls were so disposed. The heavenly bodies and the useful workmanship of man, such as calves, griffins, or elementary bodies were the senseless objects of their worship, the basis each of their happiness. All guilty of it were worthy of death, and it was therefore variously commanded to be inflicted on them, see Deuteronomy xii. 3, 4, 5: Joshua xxiii. 16. In one of these readings the children of God were forbidden to have any connection in marriage with the idolaters, lest they would fall into the same and then be cut off as threatened. The new Testament writers considered it such a heinous act, that they allowed no follower of Christ even to eat with one of them; see Paul's first epistle to the Corinthians v. 11. The inhabitants of spacious Canaan were slain for it; and all who do it shall never enter the kingdom of heaven; dying in it; see first of Corinthians vi. 9). And God saith, "I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images, Isaiah, xlii. 8." Shun the crime, then, in any shape or mode, as you would the venom of a serpent.

Commandment Second.—Exodus xx. 4 to 6.

"Thou shalt not make any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath; or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands in them that love me, and keep my commandments." This is first a forbidding the crime mentioned in a particular manner. It teaches that no possible representation of anything heavenly, earthly, or of water, was ever allowed to be made, for homage. And that no possible submission to them was permitted. Hence it appears that any substitution of anything in worship; as well as the worship of the things themselves is quite a crime; for, the words are that we should not even bow to them, so that no worshipping attitude must be rendered to any thing short of God himself. We have many in our days that disown worshipping any image; but yet, they use objects to represent others, and thus they bow to substitutes. Even this sort of substitution is quite forbidden. If we trace the Book of God, we shall find that all homage is to be of God in Christ, as by injunction; See Psalm l. 15; Jeremiah xxix. 12; Matthew ix. 38. When John would have worshipped the angel; he gave him a remarkable forbidding, and commanded that he must worship God; Revelations of St. John, xix. 9. If we advert to examples; they teach this. The Saviour, who is our proper pattern, in his human transactions always worshipped his Father. See St. Mark's Gospel, xiv. 36.

Also, so did the followers of Jesus, Acts xii. 5; Romans x. 1. There are a few among many significations in the Divine words, that to God the Father, Son or Spirit, all homage must be paid, through the crucified Saviour. This gives divine worship is quite reasonable; for surely every man of sense is ready to say, that honour in all points should be to him, who is the giver of all good. And that God, being the only source of present and eternal blessings, is the only proper person of application, therefore, for none in their senses seek for any good in any way, but where it is to be had, when such source is known. From all, therefore, God or Jehovah Jesus, is the only proper object of worship. Next, the commandment is expressive of the reason Deity has for the prohibition, namely, he saith, that he visiteth the sins of the fathers on the children; that is to say, he treats all the children with the punishments of their fathers in kind and quantity, (not for the sins of their fathers, but for their own, seeing it is of them that hate him. See also Ezekiel xiii. 19, 20). And on the other hand, he is merciful to all who love him in Christ, and keep his commandment, when applying for mercy and other blessings.

Commandment Third.—Exodus xx. 7, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Thus, all needless or rash swearing, or cursing, or affirming by the use of God's name, is vain. Christ has forbidden swearing by anywise, which will interfere with God. See St. Matthew's Gospel, v. 34, 36; xxiii. 20 to 22. The holy name of God was ever to be held in reverence. See here

Heb. xiii. 12. Let all, therefore, who name the name of God or of Jesus depart from all iniquity.

Commandment Fourth.—Exodus xx. 8 to 11.

Remember the sabbath day to keep it holy: Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gate; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the sabbath day, and hallowed it." The hallowing this day is thus first in avoiding forbidden work. Such work as is requisite for victualing is allowed, seeing that they were to do so on that day. Or such as deeds that will do good to the lives of men or beasts are proper, see St. Mark's Gospel, xiv. 9 to 6. But such as are for worldly gain are thus forbidden.

To keep holy the sabbath is also to discharge in holiness our duties of the day, see pages 181 to 197 of this vol.

This use of the sabbath is also to be enforced on our household, as it teacheth, and has taught variously in the Bible.

God assigns reasons for all this, namely, he rested from his creation on the seventh day; he blessed that day; and he hallowed it. Thus is our obligation so to treat the sabbath.

But the Christians do not attend to this primary appointment of God, as to the day. Three considerations are the chief source of the error of the first day in each week being kept. One of which is this—on that day Christ rose again, and ratified his work of Re-

redemption, which being of more importance than the creation, is made the sabbath.

"It was great to speak a world from naught:
It was greater to redeem."

Another reason is, the title the beloved John giveth the resurrection day, namely, the Lord's day, see Revelations i. 10. The third is, the the practice of the churches, who have kept that day. This sabbath then should be attended to, in holiness to the Lord.

Commandment Fifth.—Exodus xx. 12. "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." This edict as the others was delivered to a people in mature age, as well as to youth, and it therefore sheweth that this tie is of force in maturity as well as in youth. And be it therefore understood, that as the obligation of child to parents is constant, so the obligation of parents is binding, because the relationship is equal. Therefore, there is a mutual obligation so long as life is. This is the more plain from the conduct of all the holy Patriarchs, for during life there was a firm affection, a helping love for each other. It is also plain from the example of God, who is parent of all, as creator, for, "In him we live and move, and have our being." This honour of parents meaneth, that in prosperity of child and adversity of parents, the child must not neglect the parents; that the parents should be raised from obscurity, the miseries of poverty, or the sorrows of life, into respectability, happiness, and protection, by the opulent child. Joseph did so. See Genesis, xvi. xvii. The edict also meaneth that child should obey the parents, as teachers, as guardians, and so honour the seniority, rank,

and governing of parents. This is the true nature of honour.

But be mindful this honour must be of good parents only; for, it is imperative that children oppose or disobey parents in sin; and for not doing so, many have been punished. The Saviour himself has taught, that God must be obeyed first, and parents so far as according to God; see Mark's Gospel, iii. 32 to 35; St. Luke's Gospel, xiv. 26. Paul saith that all the obedience must be in the Lord, Paul's Epistle to the Ephesians; vi. 1. In this sense child in Christ honour parents; so shall you be blessed on the earth, as God herein saith, and so far do his Will for eternity. Parents honour child, if good; for remember the evils of bad children; provoke them not to wrath, nor lead them to sin.

Commandment Sixth — "Exodus xx. 13, Thou shalt not kill." This forbids the taking life away, of one not guilty, or innocent. Yet, murder can be done in various ways. And to prevent this, Deity has appointed rulers, see Exodus xviii. 21 to 26. If by any intended false testimony, or by false witness, or by violence, life be taken away, it is still murder. Also, rulers may be guilty of this, by not administering according to the means of knowledge of law, in their punishments of death: to avoid which, the law was made public at certain times in the Jewish nation, Exodus xxiv. 7; Nehemiah viii. 1 to 14. This was also done by public pillars, or stones containing the law, see Deuteronomy xxi. 2, 3.

Rulers may be guilty of this crime, also, by unjust administrations, against which directions were given, see Deuteronomy xvi. 18, to 20. And of which God frequently complained, Isaiah i. 23. But, in whatsoever manner, the standing

done, it is worthy of death, see Genesis ix. 6 : Exodus xxi. 12 ; and xxiv. 16 to 21. Besides such penal treatment there is the wrath of God upon such.

Commandment Seventh. — "Exodus xx. 14, Thou shalt not commit adultery." This is the awful act of persons under agreement of wedlock having connection with others as man and wife. Such an act is justly worthy of death, see Leviticus xx. 10. Nor was the edict ever made null. When we consider the crime, it is not too severe thus to punish. For it is a breach of the most binding covenant; it is a source of jealousy to the ruin of many; it is the ruin of children; who are destitute, disowned and forsaken therefore; it is the ruin of the innocent in many cases, for, by associating unknowingly with the guilty, they have been condemned too; and it is therefore a nuisance to God. Fornication, which is an unmarried person with the mother, or another man's wife in criminal act, is the same crime to the married person, being a breach of matrimony the same. For this a man is free from his wife, see St. Matthew's Gospel, v. 32. For this none can enter heaven unforgiven. St. Paul's first Epistle of Corinthians vi. 9. And as relative to whoredom, it is not punishable with such punishment here as the other crimes in this life; but since the gospel dispensation, it is such a crime, as will exclude the soul from heaven as well as the others, if not forgiven: for all such deeds are unlawful with God and forbidden. Shun this, shun fornication, shun adultery for life and soul's sake.

Commandment Eighth. — "Exodus xx. 15, Thou shalt not steal." Little need to be said on this, as it is well known to be the act of taking without right and with intention to keep, ano-

ther person's property, person, or money. This crime was punished with the burden of restitution, or the thief was sold, excepting theft of person, which was death, Exodus xxii. 1 to 3. But in the latter times of the Israelites when under the Romans, they punished the crime in every case with death; hence two thieves were put to death with Christ, see Matthew's Gospel, xxvii. 38. Shun the crime then. Be not guilty of it in your bargains, by an intent not to pay that just, for articles; let nothing prevent your paying, but unavoidable poverty. Be honest in all things.

Commandment Ninth.—"Exodus, ix. 16. Thou shalt not bear false witness against thy neighbour." This has chiefly a reference to deposing on trials of judicature, in an untruth; and, it refers to private statements of our neighbours, in falsehoods; both which are thus forbidden. From the nature of false reports, as to their evil, we cannot consider them in too black a colour. By them perjury has been committed, life has been unjustly taken away, reputation and welfare lost, and families ruined in the world. Oh, abhor the crime! It is odious to common humanity: it has annexed to it the judgments of God: and for it he saith, that the intended or inflicted punishment of the innocent should be on the villains of falsehood. See Deuteronomy, xix. 16 to 19. And as it relates to false sayings privily, or in conversation among others, the best way to avoid them is to shun tale bearing, or busybodying. See Leviticus, xix. 16, and First of Timothy, v, 12, 13.

Commandment Tenth.—"Exodus, xx. 17, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor

his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's." God seems to have given a preventive to all the other crimes, in this one; for, covetousness is the spring of such sins, seeing that when any have an ardent, determined desire for others, or for property, or for any deed, it is almost shure to be done; this is self-evident.—
Keep yourself from vanity, turn your eyes from evil, check your carnal propensities: and mind to do all in the spirit of grace in Christ, as described in pages 312 to 342 of this volume; so it will be easy to do these and all other commandments included in these; and so you will be a true follower of the Lamb of God.

"The law is holy, just, and good, in which the good delight.—Psalm. i. 1, 2; Psalm, xix. 7 to 11."

May it be your delight, is the prayer of the writer,

A. ANDERTON.

Miscellaneous Remarks,

Written by A. ANDERTON.

Remarks repugnant to Atheism.

Much has been said in proof of a first cause of all known or seen things, from their own kinds, situations and unchangeable orders of being. But after all relative to the heavenly bodies, or this earthly ones, in proof of a God uncreated ; yet, in my view of it, none can surpass in evidence thereto, the dependant existence of mankind. Man, we find, is dependant on the use of tangible, and yet perishable creation, for his continuance in being ; hence he uses in food and draught the said, and is supported thereby. Now as that which gives support in one instance, would give the same in every instance of use, being of the same kind, it follows, that if it does not always support being, that there is some thing which interferes. When no known thing or being is the interrupter, then it is some unknown or unseen thing or being. Applying this to man, when he is not supported always as well as one day by the things used, the qualities of which are good for such purpose, it shews therefore, that those nutritious

things are not the end of his life, but that there is a cause elsewhere of it. When the cause is known not to be any thing seen or felt, it can only be one not seen or felt, and therefore an invisible cause of death. I say again, in that case, it is no cause known, nor any from the nourishing articles of use, they doing opposite to death by nourishing body, and so it is only an invisible one; which invisible Being, is the one we denominate God. Thus, man the master-piece of all in this world is unable to live at his own will, by any means of things he liveth by a considerable time, which circumstance is decisive, that a God there is, who commandeth the limits of life, of being. Let the atheist own this, and so own himself frail, and that there is a God to whom he shall account for all things. —Read over the few remarks on page 12 of this vol. and the poem of Dr. Blackmore on creation.

On the Principles of the Scriptures.

What is said on the principles of Divine Writ, as on pages 21 to 104 of this volume, is sufficient to shew, that they stand on undeniable evidence of truth, as a body of prophecies, commands, and inspirations of God, notwithstanding the few difficulties in the historical parts owing to men.

And I signify, that those historical difficulties are sufficiently cleaned up on pages 60A to 72; and, that if they were not, yet there would not, nor can be any injury of the Divine word by such, because history in its very nature is ever has been of men's management only; and

such, therefore, never could, in its nature, be any interference with the teachings from God (on good evidences) which Scripture contains.

I also remind you, that any error in stating the meanings of signs or parables, at the time the Disciples were not endued with the Holy Ghost, was no invalidation of the things they saw and heard as from the Messiah, because they as any other persons could easily state with truth, what they saw or heard, whatever their state of discernment was. To be as plain as possible, I observe, for instance, that we can state what we saw or heard from any person, in truth, but yet not properly know the nature of such things as seen or heard, and so we may err as to the meanings of such significations; but at the same time be perfectly right, as to the hearing or seeing of such things. Thus it was with the Evangelists, before Pentecost, the time of the gift of the Holy Ghost; for, until then, they had not power to know the meanings of the parables or signs of Christ, as evident from their asking him at times what such meant. Yet, they had the powers of men, by which they could state with truth the seeing and hearing of Christ's doing and saying, as much as if they had, at that time, the discernment of the Spirit to know his meaning. Such errors, therefore, are no injury of the testimonies of transactions of Christ, which prove him the true Messiah; Nor are such errors any injury of the true meanings of what his signs and parables signified or signify; all which is cleared up, on pages 82 to 85 of this vol. And in further confirmation of every truth relative to Christ, I observe, that after they had the gift of the Holy Ghost, they maintained the same truths as transacted or spoken by him, which is plain in all their sermons and epistles to

the people and churches. I mention these things again; to make as clear as possible these distinctions, that you as christians may thus be able to rightly divide the word of truth; and so be able too, to defend them from any possible opposition, on account of such small difficulties. *Remember y^{ou} are in a world, in which Divine truth is much opposed.*

On our Protestant English Version of the Scriptures.

Much has been said, as to the translation of our Scriptures, as used by the protestants in churches and chapels, respecting the correctness, or incorrectness of them.

Many have been the translations of some parts of them from the septuagint and vulgate, which in some instances have been incorrect, (speaking according to the affirmations of the learned;) but the general translations, as stated on pages 86 to 93 of this vol. are so regular and so sound, that better we cannot have, in things of moment: yea, the translations are such, that there is nothing of any moment wrong: nor have I read, or spoken with, any good scripture historian, that has denied, or could deny this my affirmation. And I do think that all candid theologicians or scholars will allow the same, if they will consider, that they in the days of James, king of England; Ireland, and France took so much time for deliberation as to be about three years in translating; and, that they had the opportunity of examining the translations of the learned Roman catholics, and all before them to the days of the Apostles,

and those of the Greek Prince who got the septuagint : yea, I think none can deny the superiority of the British scriptures, if they will also be mindful, that all the learned and good of the various Protestant and Dissenting communities, have hitherto used them as correct on all of moment, and therefore, without any particular changes of meanings.

In further recommendation of the translation now in consideration, I state, that I having read Dr. Barrow's Works, Burkitt ; and of the Dissenters, Matthew Henry, and Dr. Watts ; and amongst the Methodists, J. Wesley, A. M. J. Benson, Dr. Adam Clarke ; yea, and some of the Roman Catholics, with many more, as in our English translation, do affirm that there has really appeared no difference of moment in any of them, from the said translation, as in the afore-mentioned days of his Majesty James ; but they all seem to agree in the grammatical meanings. Let none, therefore be, as some have been, fond of finding fault with the translations when they could not know their meanings as in our tongue, but endeavour to know them in such readings ; and thereto, use all other means of their true explication.

I will now only observe in my encomium of our Scriptures, that they are better than any the Jews have, though they are the original people from whom the Bible was translated. You likely are ready to ask, how is it that ? I answer in saying, that they have been guilty of corrupting the pure words by traditions of men ; so much so, that some have said, they have loads of scriptures ; be it as it may, we know, that they were guilty of vain traditions ; for, so with the Saviour and his servants, St. Matthew's Gospel, xv. 3 and 6 ; Colossians,

ii. 8; First of Timothy i. 4 and iv. 7. Wherefore the Jews have become an impure source of divine truths. But the English Scriptures have, as is very clear, come from the pure ones, in a regular concatenation, from the septuagint, or originals of which the septuagint was obtained; and so the corruptions of traditions, since then, have been avoided. Let me, therefore, say that we are favoured beyond expression, in having the pure words of the Lord. And let these truths occupy a place in your heart and memory, that you may thereby also promote them, as the best body of Divinity under the sun. And may you and I use all other means to know their proper meanings, as in the English.

On the Trinity.

In reading over the treatise on the Holy Trinity as on pages 125 to 137, it will, I think, be sufficiently clear, that the person of God comprehends three persons in proportionality equal. But the Socinians and others have denied it. As this doctrine has met with and still meets with much opposition (as they say) from reasonable principles, I take occasion to direct your mind to arguments as on pages 128 to 130 of this vol. According to that, it appears, that God's creating a plural number in any thing (such as three trees in one combined essence,) sheweth he knew such numbers in one Being; and that he could only know them from himself, being none but him before the creation of any existence; and that he therefore had numbers in himself in order to know the principles

of such ; for, to be otherwise, would have been knowing such principle from nothing, which would be as much as to say, that some real thing came from nothing, but which is absurd, as from cause and effect. " So that God's creation of any plurality in any one thing proves he is of such person in himself. This is the principle on which our ideas of God stands in any point of view. If we say that God gave life to Beings, we cannot but allow he has such in himself. If we say he gave a substantial body to any thing, we cannot but say he is a substance in himself of a spiritual kind, which in its nature is predominant over matter. If we say he gave all form to Being, we cannot but say, that he has some form in himself, only known to himself. And thus, if we say he gave the power of plurality in one being, we cannot but say, he has such in himself, being on the proper principle of cause and effect, in this as in the other cases of Being. And thus, it is so far from being unreasonable, that it is really reasonable to say, he has numbers in himself, because he has given such even to one Being, of his creation. In stating this representation of the creation, in proof of a Trinity in God, to a Socinian, he replied, that it was contracting his power, who being God could not suffer any limit. Let me in reply to all of such ideas in opposition to the Trinity, say, that I do really contract (in my reasonings) the power of God : and if you ask why? I reply because he could not from eternity know and do more than as for himself only, being none but him : Greater therefore, he could not be in power, than he was in himself. Nor could he be less than he has been from eternity, being of living qualities only ; (and therefore could not suffer any loss or dissolution,) and, being unchangeable also. God, therefore, has ever from eternity been

bound to his own powers : nor could, I say again, he be either more or less in any instance, for the reasons here assigned. It therefore, comes to the same point, namely, because he knew the principle of plurality in one being, so as to create such, he had such in himself in order to know it ; just as it is represented in this foregoing.

But it may be said as it has been, that although this bears a great force with it to prove the plural number in God, yet it leaves it in suspense as to the quantity of the numbers ; for, it only signifies that it is so, without shewing the precise numbers ; and, that upon this principle, he may be considered as having only two persons, or as having thousands of persons. I in reply to this say, why not three persons, as well as two or a greater number, on the same principle ? The answer is very plain, namely, that it is as reasonable to admit Three Persons in the one God, into our belief, as more or less. And, so plain is it, that God has a plural number in his person, as from the evidence of numbers in any one created thing, that all the evasions in the world cannot overcome it. And, because the Holy Scriptures bring in their force also, to shew, that the precise numbers are Three Persons in one God, it surely is become sufficiently plain, that there is a trinity in equality of powers in Jehovah. Then, I say, that the evidence of reason, as in the foregoing, shews that there is more than one person in God ; and the Scriptures denote that the numbers are three persons in him.

Let the Socinian, or any other unbeliever relative to this subject, allow its truth, being proved true, and obey it, for present and eternal good. Read over the treatise on the Trinity in this vol.

On the Cessation and Commencement of Soul.

It appears a mystery, that the soul which is a thinking active principle in mankind is capable of any cessation in sleep of body. Great as the mystery is, a fact it is. The Divine Being has wisely ordered, that tho' two substances are in one person, which are evidently of different qualities, that they act in concord with each other in some cases, and in all instances they have powers so to do : otherwise one would be a disorder to the other, and would therefore denote, that deity had made his creatures in imperfection, and for such misery, which is the opposite to him as creator. But notwithstanding this cessation of soul (which is known because hours pass on, without our knowledge of them which is otherwise when in active sensation) the immortality of the soul is still evident. This is a fact, because the soul in sleep of body as well as in wakeful life, sheweth it is not the same as mortal body ; and that, thus, it acts by dreams and visions, and the transaction of life without any action of body, or any either pleasure or pain of body ; which could not be so, if it at any time bore the sameness of body ; because, that, which is known to be of the same inseparable sort as any thing to which it is connected, could not nor can act without such kind, having no other active substance : nor was any action known otherwise at any time. And on this very principle, because the soul acts when body does not, it is not as the body which is mortal ; and can only therefore be considered immortal, being no other alternative from mortal. And as relative to cessation in sleep, it only appears to

be, the accommodation of soul to body for bodier good, while the soul has its seat in the organized structure. And as it relates to other proofs of the soul's immortality, notwithstanding this cessation, I refer you to pages 158 to 164 of this vol.

And let me remind you, that when the soul, which is a principle of sense and action, is undisturbed, it will be in a cessative union; but if, will be in a world of sensibility of bliss, or woe, of possessed blessings, or a loss of them by exclusion from heaven. Prepare you, Oh, prepare it, for God!

As it regards the commencement of soul in each body, I do from good authority aver, that very pernicious notions have been entertained and propagated. These I have heard, to correct which, I do as follows, say a little:

It has been said, that the soul is a substance produced by an act of God to each begotten body. And thus it has been made to appear, that he continually creates, which is, in the first place, an opposition to the Book of God, as in the beginning of Genesis concerning generating; and in the next place, it is making it to appear that God sanctions whoredom, fornication, and adultery, by giving souls to bodies so begotten in union with their wicked deeds. Thus evil is the teaching in such a sort.

It has also been taught, that the soul is a substance begotten by man; and being a body substance, the soul also is only a body substance; and so they make it appear, that man and kind are only as common brute creations. These two leading errors are as prevalent with many, as the belief of their own being. I, in reply to these evils say, that God does not create, but he has given power to the species to generate

their kind, as well as he did to others; he, therefore, has nothing to do with giving souls to bodies begotten in criminal act. And, as to the species begetting, or producing their kind (which power was given to them); let it be understood, that it is of the female's soul, the soul comes to each body of the male production. And so it is generated from the kind, but not a mortal substance, not being the body of man; read over the treatise well, on this subject, as referred to in this foregoing. I mention these things to arm you against any opposition to the soul, on such principles, that as soldiers of the Prince of Peace, you may defend his cause of truth, in this as in other instances; for, be assured you have a need so to do. The world is wicked indeed in unbelief.

On the Distinction of Figurative from Literal Meanings in the Scriptures.

We have many in our days who are very fond of spiritualizing the most of God's word; when such have no spiritual signification, any such meaning doubtless is a digression therefrom; which is in reality an adding to them, and an exposing to the dreadful Anathema. The mystics who are of this description, should mind not to exceed the bounds of the word, lest they become under this curse of so doing.

We know, that the infinite mind knew the best in every case what sense to place to his words, and what distinctions in his representations, to make, in order to signify the said meanings. It only, therefore, needs our know-

ledge of such distinctions to arrive at the proper meanings. And, where he signifies figurative meaning, he therefore speaks in figure or parable, and not in literal words: And, where he speaks to signify in a literal sense or as the words mean in their common use, he does not use figure or parable, but literal words only. Nor has he done otherwise towards such meaning, in any one instance: nor could he do otherwise, because had he not used figurative or parabolical words to denote the like meanings, he would have made a false signification, by one representation being different from the other; which he could not do, being a God of truth in all he has said or done, by his meanings being as representations.

I therefore, also say, that upon that principle of true meaning we can easily know literal meaning from figurative, or figurative from literal; for, according to that, where there is no parable or figure it means in a literal sense, in each case; and where there is evident figure or parable it means in such a sense only, and therefore not literal. This criterion of knowledge, as to these meanings, is a sure one, because, in the very nature of things, any difference constitutes things not the same, so far as different; and so, a difference in the use of significations in God's word constitutes them not alike in meaning, so far as different. Upon this principle act in your use of God's word as to the foregoing distinctions; or in other words, mind there is plainly a figurative or parabolical use of them, in the passages you use, before you do make use of them, as in such meanings: and, in every case otherwise, use them as in their literal sense; for, by a miss use of them thus, you may lead many astray, (as some have done,) and

add, or diminish thereby relative to them, and so be under the curse of so doing, see Proverbs xxx. 5, 6: Revelations xxii. 18, 19. Let figurative have figurative meaning only, and literal have literal meaning only.

On future Duration of Punishment.

In the treatise on pages 181 to 212 of this vol. it plainly appears, that there will be two sorts of punishment; and, that one sort (namely the punishment of exclusion from heaven,) will be eternal; but, that the punishment of inflicted stripes or torments in the fire of hell will be of a limited duration. The latter of these being new amongst many of the protestants of various denominations has been much disputed already, so far as I know. I therefore deem it of use to say a little on this point. As it appears from the atonement of Christ. The atonement was the payment of all for sin. And, that all, having an end, it decisively shews, that God's justice only required ended payment, (Christ paying thereby all he required); which shews also, that had sinners been sent to hell without Christ, they also must have had limited punishments as to duration; for, his ended punishments were the utmost; and, it has been allowed by all true christian divines, that none could suffer more than Christ did; which having an end, is at once the proof, that all possible punishment in hell must have had and must have, an end too, being bound to their utmost as on Christ, which did end.

I do not mean to say, that any soul in hell can have an end of stripes or pangs as soon as

Christ had, because none have the powers he had: But, that they will end after being punished thus, (though at a vast distant duration,) is plain from the foregoing. And to say otherwise, would be destroying the payment of Christ for sin; because there never could be any payment by ended sufferings for eternal ones; end and eternal being opposite one to the other: This is self evident. Yea, such is this truth, as thus taught in the gospel, relative to Christ, that they who teach eternal torments in hell, are teaching as opposite to Christ as possible.

The scriptures are sufficiently plain also on this point of punishment, see pages 197 to 206 of this vol. But, let it be understood that, that treatise shews there will be an horrible state and duration of torments, some more, and some less in hell, upon the unforgiven souls; and, that by reason of being without the Saviour and his holiness, they will be eternally excluded heaven too.

Questions have been put to me on the following points, which seem to be opposite to any limited torments. Does the word ever or everlasting mean in any case eternal? I in answer say, that the word seems to mean the connected or unbroken continuance of any duration to which it is used; and so it is applicable to any either of time or eternal Being. It thus means the unbroken level of state or Being, through the duration of time spoken of; or it means the same unbroken level through eternity of God's Being, or of any thing like him mentioned. Nor is this in any way improper according to many other words; for, many are used to mean a part only of what they in other readings mean. For instance of this, we find, that the word righteousness means justice, Re-

velations xvi. 7; and in other cases it means the holiness of heart and life, which includes justice, Romans xiv. 17: The kingdom of God means all the blessings of holiness in heart and life, Romans xiv. 17; and it means the heaven of the departed saints of God, which is the consummation of holiness, John's Gospel iii. 3, and Mark's Gospel x. 14. So then, as on Scripture examples, ever or everlasting is applicable to either duration, it meaning the unbroken level of Being, and not the duration as length. But, as reason, the atonement of Christ and several Scripture readings shew, that there is a limitation to the duration of inflicted torments, it can only be understood of ever or everlasting, relative to that in a limited meaning, as is proved the word allows. Well say you, if these things be allowed into our belief we should have some more Scripture readings reconciled; one is the 43d, 44th verses of the ninth chapter of Luke's Gospel, where it is said, that their worm dieth not, and their fire is not quenched. Questions I have had on this. I shall make it as plain as possible. Hell itself is a certain state in some place of punishment on soul. God's displeasure or wrath at sin in its execution, is to soul as the fire or greedy worm is to body. God's wrath or anger being a fire thus, is plain, see Deuteronomy xxxii. 22: "Hebrews xii. 29, For our God is a consuming fire." Now, as it regards the continuance of this fire, I say it will never die, because, being in the disposition of God to sin, it like him must continue always hot against crime. This is the true meaning of this passage. But, the passage does not say, that sinners shall always be in that fire; the fire is one, and the being in the fire is another thing. God's fire of wrath at sin has been from

eternity, it being his very disposition (unchangeable) ; but can any person of sense say, that there have been souls under that fire or wrath of God for sin, from eternity. God's fire thus, is now against thousands of sinners on the earth, but, still they are out of that hell of fire, while alive. Thus then, the never ending fire of God at sin, is quite a distinct thing from being in that fire. This distinction should ever be, and not a jargon made of Divine truths. And I now only say on this point, that as it regards the sinners being in this fire, it can only be understood in a restricted sense ; but, as it regards the fire and worm of God's wrath, the passage speaks of them not coming to an end. I say the same of that passage in Jude, v. 7. This only says, that the fire is eternal, the vengeance of which was executed on them spoken of ; but does not say that even such horrid characters as those, shall have eternal continuance in that fire. — From all I aver, that there is no one passage in the word of the Lord, that says any soul of sinners shall be in the eternal executions of God's wrath, the fire of Hell.

This subject of future punishment is of the greatest importance as well as any other of a Divine sort, because to teach eternal torments, as inflicted, is an awful opposition to the redemption of mankind by Christ, to God as just and merciful (just to fix a proportion of punishment with crime of time, merciful to do no unjust cruelty.) Yea, to be right in this is of importance, also to bring the rational to sound faith as in the Scriptures, to harmonize the teachings of eternal truth in opposition to false teachings, and to believe rightly the Gospel ; for, there are sufficient evidences of the limita-

tion of torment from the atonement as in the Gospel, and from Scripture testimonies as well as from reason; see these according to the reference in the beginning of this. In concluding on this, I may say, that the teachings of reason and of the Holy Scriptures are, that there will be both limited and eternal punishments.

Believe this subject however new or however some have opposed it. Remember that as this is found in the Gospel, if you disbelieve it, you cannot be saved, "He that believeth not shall be damned." Mark's Gospel, xvi. 16. I say again believe this truth and promote it in your route of influence, in opposition to falsehood, lest you be damned, or, that you may be saved.

On Bodily Management.

Since degenerate Adam and Eve all have been pestered with the evils of degeneracy, so that many indeed are the carnal competitors of body and mind. In indulging which there is a species of crime committed, which I am sure ought to be exposed for its suppression; I mean that instead of the male taking a wife of his own (not another's) for the natural use in generative acts as God has appointed, he takes to himself the use of his own personal means; or, the female uses unnatural means instead of a husband, lawful to herself. These things I have seen done, and these things I have been taught to do, even when a boy, without proper knowledge.

The worst of crimes involves two at least of males, or a male with the hind of a female

who are equally guilty ; but that, with being individual only, does so far differ in not being the unnatural example to any one. But such is this crime, that when any give themselves to it, and so yield to fleshly lust, I do not hesitate to say, that it is the very next to the worst of crimes. It is the destruction of God's purpose of male and female. The end of it is the depopulation of the world ; for, soon there would be no population in practice of it. It is the destruction of the vitals of body ; for, it is a sure, debilitation of the whole frame. And it destroys a great portion of social affection between man and wife, which is evidently contrary to God's design in nature. Such has ever been this evil, that it has been punished with death. See Genesis, xxxviii, 9, 10. All abuse of self thus, was a nuisance also to the Apostle, who decried it. See St. Paul's Epistle to the Romans, i. 26 ; and Second of Corinthians, vi. 9. To all who have a knowledge of this crime, or who have the means of knowing it, it is nothing less than self-defilement, or the worst of unnatural crimes. It is a curse to any individual ; for, it drives the spirit from the soul, and thus when God has forsaken the heart, it becomes hardened and blinded against all real good in any way. Use becomes a second nature, so that an unnatural suppression of the body, will only make the crime more general. Keep your body as much as possible from any thing that would tend to excite libidinous desires, and use prayer to God in Christ too, and the victory is your's over evil nature thus. There is only one proper way of nature's course in this instance, namely, it as an overflowing fountain, will have its own course, without any unnatural exertions, when not in

wedlock, or in such a time as generative connexion in wedlock should not be. This was always the case with the people of God, from which they were bodily clean after the lapse of a few hours, see Leviticus xv. 16, 17, and Deuteronomy xxiii. 10, 11. This is right, but any thing else is wrong, when out of matrimony, or in abstinence from the matrimonial partner. Youth shun the crime : man or woman shun it, in the manner I herein state, so shall you be an honour to yourself as privately chaste, an honour to nature, pleasing to God, and a blessing to your associates and nation. If you have been guilty of the evil repent of it, flee from it, as did Lot from that horrid people. Remember, that, "If ye live after the flesh, ye shall die ; but if ye through the spirit do mortify the deeds of the body ye shall live, Paul to the Romans : viii. 13."

On the true Meaning of not being Righteous overmuch.

The wise man saith, that we should not be overmuch righteous, in Ecclesiastes, vii. 16. But, these words are to be understood not of piety or holiness ; for, the Scriptures teach, that we cannot be too righteous in that sense, because they teach, that we should be filled with Gods's Holy fulness. See Ephesians, iii. 19. The words may be understood thus, namely, be not in your own eyes too righteous ; or as righteousness means justice, it may be understood, be not over strict in justice, but have mercy. Thus, therefore, be not righteous overmuch.

*On Man's appointment to Death; yet some
to live till the Judgment.*

It is said, that man is appointed to die, as in Hebrews ix. 27. Yet, we understand, that some shall not die, as did others up to the end of time, see First of Thessalonians iv. 17. It appears that the Almighty saw good to appoint mankind to, the state of death, as a requisite to a change for the future state, as well as for a bodily punishment for sin; in which with their embryo before life, and life itself in this world, they remain in suspense from the final day of retribution, as long as those in the embryo, who shall only be born a little before that time. And thus, some having been as much in suspense from then by their unborn or embryo state, as those in their graves, they will not need to be in such suspense in the grave, but be brought to judgment at the one time of suspense from it by their embryo, as those in their graves. Thus, it appears proper for both dead and alive to be treated alike as to time of judgment. Next, although they who will be alive, at that time are not to die as others did, yet they must have all the change that death could effect, and so be in reality, as much under death as if they had been breathless. See for this St. Paul's First Epistle to the Corinthians. xv. 51, 52. Thus all are to die, yet some live till the judgment.

On sundry Passages, which seem to speak of partiality of God towards the Creatures.

First, as to the ordination of persons to God or Eternal Life. The word ordain properly means the appointment by certain proceedings to an office, state, use, or enjoyment. Hence, the appointment of persons to the public office of the ministry by public transactions of religious sorts, is the ordination of such to the work. See Acts, i. 22 to 26, and xiv. 23. The word also means simply the appointment of any to an office by the act of God. See Habakkuk, i. 12, and Paul's First Epistle to the Corininthians, ix. 14. According to the first of those meanings, the ordination of any to life, is the appointment of the person thereto by the transactions of God's spirit in the heart, disposing it to life, and to obey the Gospel thereto. See Acts, xiii. 48. And, every person may be so ordained, upon using the powers of mind, in seeking the disposing influence of the spirit; hence, it is said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew's Gospel, vii. 7. This any person can be active in; therefore, any may be ordained to life eternal.

Next, as it relates to God choosing some before all worlds to life, we understand as follows. God provided an antidote to Satan, in Christ, who was thus slain from the foundation of the world. See Revelations, xiii. 8. And as the Father appointed Christ, so he appointed officers for him. These were they that he foreordained,

predestinated, or those, first to be branches in Christ the vine; and secondly, to be thus his officers. See to this very purpose, Romans, viii. 29, 30, and Ephesians i. 4 to 12. That this is the meaning of these verses, is plain from verse 13; for, in it only, he begins to speak to the people, by the second person plural in the word, ye. Thirdly, the election or choice of Christians in general is this; God, when they obey him, as in his word, chooses to forgive and accept them; so that, they then become his tenements to dwell in, act in, and from, in life. Thus they are his chosen ones upon the conditions of it, done by them: Romans, viii. 33, and Second of Peter, i. 10. This is the being chosen in Christ. And this election standing on conditions, then, all who do obey, are the very persons of it. And as all may obey by applying to God through Christ, all, therefore, may have this election of God. And the election of persons to office, as stated in the division next before this, is a sure proof of God's will to save all mankind; and not of exception of any one; for, all officers are to act for some effectual purpose, because to be otherwise would do away with any need of such persons, being useless. The very choice of any to office, shews, in its own nature, that God knew all might and may be saved, the purpose of officers. Yea, to say otherwise would be charging God with folly by appointing officers for no purpose. The choice of God thus, is then a sure evidence, that all may be saved.

In the fourth place, God's having mercy on and hardening whom he will, signifies, that all he willeth mercy on, he is sure to have mercy on; and, that so he will do as to hardening. But, the persons he has mercy on, are

those who obey him as in the Gospel, because he signifies, that they are the objects of his mercy to save. And those he hardens, are they who first disobey him in violence, as did Pharaoh. But this hardening is not by any application of sinfulness; it is by God withdrawing his spirit, so that Satan has all the heart, which absence of God thus, is hardness, indeed. Romans, ix. 18.

Next, some being vessels of honour and others of dishonour, signifies, that from among those whom he has appointed to be officers for the Saviour, he makes vessels accordingly, as the succession of years are, who as such are in honour in office, honour in memory or renown, and honour in reserve for them in glory, if faithful. Jacob was in honour thus, which in point of memory still remains, the Prophets also and the Apostles. The raising some up to dishonour, means, that some were raised to publicity in various ways as by a statue or monument to their dishonour for sin. Thus was Pharaoh raised up (not born for it, by fore-appointment,) and is to this day, by record, kept up in memory as a vessel of dishonour. Romans ix. 17. But, all these transactions are relative to men in office only. See verse 24 of this chapter, where the Apostle applies it to himself and all the official founders of Christianity. And, allow me to say that, so far from such transactions denoting partial redemption (as many have said of them), they really denote the unmerited will of God in Christ to save; for, all vessels have been for use to some effectual end. As I say, at the close of the paragraph before the next before this, so I say in this case.

Lastly, the meaning of the Gospel being the

savour of death unto death, and of life unto life, is this; the Apostle in Second of Corinthians ii. 16, signifies, that the Gospel exposes the state of death in sin, which, when not renounced, is sure eternal death to them, and so the Gospel leaves in present and to eternal death, by exclusion from God. But to them who obey, it teaches present spiritual life in righteousness, and eternal life in heaven, upon obeying in spiritual life, to the end.

On God's Knowledge relative to the first Crime, and the Reason of Him not preventing Creation afterwards.

It is certain, that God gave a law to the first offenders; and, that he gave them power to obey or disobey, as is plain in the very institution of it, because, had there been no possibility to exceed its boundaries, its gift to them would have been vain, being useless. And, they having power equal to obey or disobey, then, God knew, that one side was as likely as the other; and, so we have no more reason to say until he saw crime's motion in Satan, that he knew crime would be in any way more than he knew obedience would be (I say again) one by equal powers being as the other likely. Wherefore, none have a right to say he knew from eternity that Satan would sin. Let none be presumptuous in such affirmations. Psalm xix. 13. Nor, does this idea of the knowledge of God oppose his infinite knowledge; for, infinite knowledge is the knowing of all things in any place, situation, kind, or time, &c. of being; and not of

none being; for, none being is nothing to know. God, therefore, is infinite in knowledge, though he might not know that Satan would sin, for the reason stated. God has known from the beginning all he would do as being certain to come to pass; for, none could hinder what he was determined to do; to this purpose it is in Acts, xv. 18. But sin being of the Devil, was not God's work. And as to the knowledge of the first sin, it was as in this foregoing. As relative to him creating after the first crime, it appears that he had determined to create before sin, and so truth to that bound him so to do; and so, he could not prevent the liability of the human species sinning, by not creating them. But still in mercy, there is the antidote to Satan, in Christ.

On unpardonable Sin.

Many have disbelieved the power to sin to an unpardonable extent, in the Gospel ages. I am certain, that it is possible because, the infinite mind would not even intimate it, if it be not possible. Matthew's Gospel, xii. 31, 32.

In the times of ignorance, God winked, but in the Gospel dispensation since Christ, he requireth more than of old; crime, therefore, is much more hardening than of old. Many have been forsaken of God: Pharaoh was, Saul was, and, for aught we know, Judas was: and many cautions are in the scriptures against the crime. The sin seems to be a determined, knowing, and constant opposition to truth, which the Holy Ghost convinces the persons of, at the times when they have equal powers

to obey or disobey. It is a hard thing to do it, being opposite to God's strivings, but when done really unpardonable. The signs of it, are a seared conscience, hardened heart, and a total disregard for God or salvation by Christ; but, however wicked any have been, yet, when the conscience is penetrable, the heart soft, or a regard for God in Christ exists, at any time, it is an effect of the Holy Spirit; for, all good is from God, and so it shews he has not forsaken the soul, and so it is salvable. Shun sin; for, be assured,

The gates of sin, are pleasing ill;
But, Oh, the hook, is still within!
And seizes all the soul.

GOD is Love, in CHRIST only.

~~THE~~

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ERRATA.

Page 28, Second line from the bottom, read Exodus, chapter ii.

Page 39, First line at the top, read Matthew's Gospel, chapter xxi.

Page 40, Last word in the second line from the bottom, read in life.

Page 252, Last word in the second line from the bottom, read contentious.

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